Lo Drapor with wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

saders of the JOURNAL are especially requested to a in items of news. Don't say "I can't write for the s." Send the facts, make plain what you want to and "cut it short." All such communications will properly arranged for publication by the Editors, loss of Meetings, information concerning the organratectings, information concerning the organ-new Societies or the condition of old ones; its of iccturers and mediums, interesting inei-pirit communion, and well authenticated ac-spirit phenomena are of spirit phenomena are always in place and will blished as soon as possible.

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Alleged Exposure of Madame Blavatsky's Marvelous Occultic Phenomena.

A Summary of Evidence Pro and Con.

BY WM. EMMETTE COLEMAN.

1. The Collapse of Koot Hoomi: Madras Christian College Magazine, September, 1884.
2. Report of Observations made during a nine months' stay at the Headquarters of the Theosophical Society at Adyar (Madras), India. By F. Hartmann, M. D., F. T. S. (an American Buddhist).
3. The Collapse of Koot Hoomi: a Reply to our Critics: Madras Christian College Magazine, October. 1884.

The readers of the Journal are aware that for five or six years past I have, on various occasions in its columns, expressed my conviction that many if not all of the alleged exhibitions of a most marvelous occultic or quasi-magic power, asserted to be possessed by Madame H. P. Blavatsky, were merely-cunning and skillful tricks of juggiery or legerdemain. During the last twelvemonth the transpiration of certain important facts at the very headquarters of the Theosophical Society in Madras, India, has, to my opinion, largely augmented the eridence in favor of the systematic trickery by which the rejutation of the Madame as a wonder worker is propped up, and the coffers of the Theosophical Society replenished by the credulous residents of india, native and English. In this article I shall endeavor to submit to the Journal resumé of the facts on both sides, so far as they have reached me, so that each one can decide for himself as to the sufficiency or validity of the evidence alleging imposture and continuous fraud.

This evidence consists principally of a number of letters alleged to have been writ-

and continuous fraud.

This evidence consists principally of a number of letters alleged to have been written by Mad. Blavateky to Madame E. Couomb, portions of which have been published in the Madras Christian College Magazine. It appears that Madame Coulomb and hermsband have been for many years the trusted and confidential friends of Mad. Blavateky, and have for several years lived at the lead-quarters of the Theosophical Society, Mad. Coulomb is described by Dr. F. Hartmann, in his pamphlet named at the head of his article, as one who "was not only the It was an an experiment to the strong party that the proposed that a does had been in that wall before a great and confidential friends of Mad. Bivate and the proposed of Mad. Bivate and the

her such assistance, pecuniary or otherwise, as she was so sadly in need of, instead of suffering her to place herself under obligation to the Coulombs, which obligation it is claimed led her to place them in the most trusted and condential positions at the Society's headquarters in India, and finally has led to the recent expose and purported "collapse of Koot Hoomi" himself? Koot Hoomi and the other mahaimas are said to be omniscient; and yet what a bungle have they made of the Coulomb affair? They have allowed Mad. B. to attach these traitors closely for years to her own person and to the very innermost shrine of the Brotherhood, without giving her a word of warning of their true character or of the great damage they would do ther, to them, and to the Society. Another strange thing is this: The Coulombs, while at the headquarters in Madras, did not pretend to be believers in the genuineness of the phenomena presented. Although so closely and intimately associated with Blavatsky, Oleott, and the Society, Mad. Coulomb was in the habit of saying that the "whole Society was a humbug, the phenomena produced by fraud, and that 'she could tell many things, if she only wanted to do so.' She would tell the aspirant for theosophical honors kindly and condentially that Co. Oleott was a fool, who was led by the nose by Madame Blavatsky. If asked to explain herself she would say: 'My mouth is shut up, I cannot talk against the people whose bread? eat.' and when she was told that the occult phenomena occurred even when Madame Blavatsky. Br. H. also tells us that, Mad. Coulomb as the verbatim testimony of Dr. Hartmann ("Record of Observations," etc., pp. 24, 25), one of the stanchest Theosophs and defenders of the innocence and purity of Mad. Blavatsky out of charity, and been "taken into the house by Mad. Blavatsky out of charity, and been givan fail control of the whole house, including the funds of the Society and actually bose Blavatsky and Col. Oleota left india for Europe. The conduct of the Society and actually bose

and M. Coulomb, my dogs likewise."

After the departure of Blavateky and Olcott the Coulombs are asserted to have continued to speak against them, declaring the phenomena to be the result of trickery and they were not in sympathy with the society and would burst it up, etc. Most of the occultic phenomena at Adyar take place in what is called the "shrine," in the "occult room." The shrine, Dr. Hartmann tells us, is a simple cupboard, hung loosely to a wall room." The shrine. Dr. Hartmann tells us, is a simple cupboard, hung loosely to a wali in the "occult room." This wall separates the occult room from Mad. Biavatsky's bedroom. Adoining the bedroom was her sitting room. The "shrine" was provided with shelves and "a solid unmovable, back hung upon an apparently solid and plastered wall according to Dr. Hartmann. We are further told that a door had been in that wall before, which Mad. B. said had been walled up; but as, if entirely filled up with bricks, the wall would be so heavy that the joists on which it rested might give way, the interior was, not filled up with bricks; but lett hollow to the extent of twelve inches between the bricks. Skeptics will naturally ask, why was not the

wasting its funds, etc., the Board concluded to impeach them formally, but were stopped therefrom by a purported letter from Koot Hoomi, directing they still be retained in charge of the household business, and that they be treated kindly. Of this remarkable letter more anon. At later date, April 29th, the day after the arrival of the European mail from Blavately and Oloott, who had been warned of the disclosures of the Coulombs, another letter was received from Koot Hoomi of quite a different nature, urging prompt and prudent action gainst the Coulombs (of this also more anon). A "General Council" of the Society was called to meet May 14, and at that meeting the Coulombs were found guilty and expelled from the Society. After some difficulty M. Coulomb was compelled to give up the keys of Madam Blavateky's rooms, and entering which the Committee of the Council found various trap doors and sliding panels in the three rooms of Mad. B., which M. Coulomb asserted had been made by him by Mad. B.'s order. On May 25, the Coulombs finally left the headquarters, and in the September number of the Madras Christian College Magazine we find an article entitled "The Collapse of Koot Hoomi," in which appears a number of letters claimed by Mad. Coulomb to have been sent her by Mad. Blavateky, which, if genuine, undoubtedly prove the truth of the assertions of the Coulombs regarding the fraudulent character of the occulitie personnena. Some of the letters are in French, some in English, and some partly in both languages. In quoting therefrom, I shall use the English version of those in French as given side by side with the Frènch in the Madraine.

see the English version of those in French in the Magazine.

It is worthy of notice that the magazine in which the exposé is published, is the one of all others in India that seems to have treated Theosophy and the Theosophical Society with the most respect, it is not a rabid partisan anti-Theosophic journal, as are some of the Hindu periodicals. On this point, it says:

"While other periodicals... have in the past paraded their unbelief in Theosophy and contempt for Theosophists without any justification but their own unerring intuitions, we have always treated the cause and its adherents with genuine respect. It is neither with Theosophy nor with Theosophists that we have any quarrel even now. We fully recognize the right of the Theosophical Society to cultivate its chosen field. We recognize that something like what it proposes with regard to the ancient literature and religious of India, is an absolute necessity at the present time. We believe that just as the speculative principles of the Society are older than Madame Blavatsky, so they will live long after she is dead. We will even go farther and say that there are great possibilities before the Society, and that the one thing necessary to its real weifare is its complete separation from false phenomena and lying wonders. In bringing forward, as we have done, proof that Madame Blavatsky's Mahatmas are a myth and her phenomena, but feats of jugglerr, we claim to be doing a greater service to carnest and thoughtful Theosophise than to any one eise."

It is also stated that the past practice of this periodical with regard to Theosophy ex-

It is also stated that the past practice of this periodical with regard to Theosophyst. The special with regard to the supplied of lake-warmness in its opposition to a thoroughly anti-Christian movement, and that its action towards Theosophy has been held up by Col. Olcott himself as a pattern for others. These facts, in my judgment, coupled with the calm, judicial spirit and evident sincerity of the writer of the exposé, entitle it to a candid and honest consideration from all seekers after truth, in this somewhat muddled matter. Speaking of the results of the crossé, this magazine says:

"No doubt the Theosophical system will remain to us still, but how altered in character.... Instead of a message from beings of supernal wisdom and power, we shall have only the private thoughts of a

THE EVIDENCE FROM THE ALLEGED BLAVATSKY LETTERS.

piol What a pity... Yours faithfully, H.P. B. [Note on the fly leaf.] Make a half clarafte of this. Take care of the edges."

Much of this letter, is obscure and the language cautious; "but this much is clear: (1) that the success of the so-called transmission depends upon the presence of Madame Coulomb in Bombay, (2) that the discovery of identity between the cigarette sent in an occult manner and that to be afterwards found, depends on the duplicate transmitted by post, and (3) that the place selected is one arranged betwen the two ladies themselves, though the persons who get the benefit of the phenomenon are ignorant of this."

In explanation of this letter Mme. Coulomb tells us that the reason the cigarette was not found under the horn of the Unicorn was because the person who was to put it there (Mme. Coulomb) never went near the place and never attempted such a foolish thing as that of showing herself climbing up to the horn of the Unicorn, running the risk of being, taken to a lunatic asyium for having presented a cigarette to the Prince of Wales and making the horn of the Unicorn a cigarette stand. To avoid Biavatsky's anger, Mme. C. told her that the cigarette must have been washed away by the rain, not daring to confess that she had not complied with her instructions. Proof of the confederacy of the two women is found in the following subsequent note:

"SIMLA, 15. My DEAR MAD COULOME: Program

quent note:

"SRMLA 15. My DEAR MAD.COULDMB: Program entirely changed. We go to Annituir and Labore on the 21st and I can send you no more telegrams. Too thin. The things ought to be allowed to remain permanently, i.e. for a whole appointed week, and found there at any time during the week. Then-change place and I notified. The fiacco of Watson's though Damodar? Enough if eigerette is found in the cupboard, and the note I inclose on my writing desk. All things sent in red Jacket useless—except hair perhaps... H. P. R."

The use of the telegraph was for the fol-

dest. All things sent in red jacket useless—except halr perhaps... H. P. B"

The use of the telegraph was for the following purpose: The person for whose benefit, the trick was to be performed having selected a place in Bombay at which the cigarette, halr, handkerchief, etc., should be sent by the Madame's occult power, she immediately telegraphed to Mme. Coulomb in Bombay which article it was, where to put it, Mad. C. being previously provided with duplicates of the articles to be used in the phenomenon.

The next letter furnishes more positive evidence of fraud. It is written from Simis to the Coulombs at Bombay. The "King and" Dam" referred to in it are Messers. Padshab and Damodar, now prominent Theosophists. The letter contains instructions for stimulating their faith by spurious phenomens:

sophists. The letter contains instructions for stimulating their faith by spurious phenomena:

"My dear friends.—In the name of beaven do not think that I have forgotten you. I have not even time to breathe—that is all! We are in the greatest crisis and I maist not LOSE MY HEAD. I cannot and dare not write haptling to you. But you must understand that it is absolutely necessary that something should happen in Bombay while I am here. The King and Dame must see one of the Brothers, receive a visit from him, and, if possible, the first must receive a letter which I shall send. But lo see them [the Brothers] is still more necessary. The istize must fall on his head like the first, and I am begging Koot Hoomi to send it to him. We must strike while the iron is hot. Not independently of me, but in the habits and customs of the Brothers. If something would happen in Bombay that would make all the world talk, it would be grand. But what The Brothers are inexerable. On dear M. Coulomb are the situation and do what they ask you. I am always feverish. How can it be otherwise! Imagine! Mr. Humis wants to see Koot Hoomi in his astruit form at a distance, so that if he complies [with his request] he may be able to say be the world that he knows he exists, and to service it in all the papers; for at present he can only say one thing, viz.—that he believes firmly and positively, but not that he knows it because he has seen him with his own eyes, as Damodar, Padeshah, etc., have. Now, then, there is a problem. Understand, then, then, then to that he knows to accept the world on the office in your name. E. Outling-Coulomb. But K. H. cannot come hers, for the occult laws do not permit him to do so. Good-bys. Write to me. Heartily yours. H. P. R. I will send you the two letters to-morrow. Go and ask for them at the post office in your name. E. Cutting-Coulomb. P. S. I wish K. H. or some one else would make his appearance before the receipt of the letter?"

There are so many important points in-

appearance before the receipt of the letter?"

There are so many important points involved in this remarkable letter, that it is well to summarize them. Mad. Blavatsly is in a crisis, and implores the Coulombs to save her. To satisfy the seemingly wavering faith of Messrs. Padehab. Damodar and Hume, it is absolutely necessary that while she is absent from Bombay something wonderful should take place thereat,—this being proof

duce something so wonderful in Bom during her absence, that it "would make the world talk." Mad. B.'s euphemisms

ombs.
The next letter of Mad. Biavatsky to Madme Coulomb indicates a desire to make a
ouvert of a wealthy inquirer, through fraudlent phenomena, and thereby secure some
5,000 for the Theosophical Society.

The points of interrogation and tion in this letter are Mad. Blavate and in ordinary correspondence to the the worker was lampling

no belief in the existence of the Mahadmas.

"This is confirmed," says the Christian College Magazine," by the fact that she dictates Root Hoomi's telegram, transmits it by post, 45 be dispatched from Madras, and so arranges matters as to be in conversation with Mr. Sassoon on or shortly before its arrival. We possess not only the letter, but the cover in which it was transmitted, bearing the following postmarks: Poons, 6ct. 24th; Madras, Oct. 25th; 2nd Delivery, Adyar, Oct. 25th. As the letter was overweight and was therefore delayed it the telegram was to reach Poons in the evening. No time ecos lost apparently, for we have a telegraph office receipt for an urgent beiggram, despatched from St. Thome at 4-5 in the aftension of October 25th, and costing ReS;—the exact cost of a beigram of 25 words like that dictated by Madrate Blavatsky to the Mahatma. We have also good in a memor-

october 59th, that on that day a telegram was dispatched by 'Bamalinga Deb. Esq.'"

As Mad. B. and her friends have denied the genuineness of this letter and given a purported explanation of the Sassoon telegram incident, particular attention is invited to the following corresporative evidence of its genuineness given by the Christian College Magazine. The letters published in that journal are only a portion of those in hand, and the extracts published are only scraps torn away from the context. Not wishing to cause pain to innocent persons, it rigorously suppressed all that did not actually bear upon the expositive of Mad. Blavatsky; but its good faith has been impugned, the law of self-defense, it tells us, must be its justification for dragging private matters into the light of day. "For the occurrence of these references in the body of letters from which we have extracted part is one of the strongest proofs of their genuineness." As a specimen of these letters, the Magazine publishes almost the whole of the Sassoon letters, "as a good sample of what may have to follow." Here follows the Sassoon letter, a letter, in my opinion, containing unmistakable proofs of its genuineness. It is interesting as giving us an insight into the inner life of this peculiary woman. The portions enclosed between brackets are in French in the origin-

Alds to Earth-bound Spirits.

Through the Mediumship of Mrs. H. Whit-tier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Scances, by Herman Snow.

NUMBER TWO-A TEST VISION.

NUMBER TWO—A TEST VISION.

The course of this, our second scance, was about as follows. Mrs. W. said:

I seem to feel the motion of water. I am on some kind of vessel at sea. It is a large steamer bound for a southern port, in Florida I think. There are invalids on board; also pleasure seekers. I go about examining the different parts of the boat; am now in the salcon upon the upper deek. There are state-rooms all around it. My attention is especially directed to one of these—No. di I see upon it. Now I am attracted toward another with 21 marked upon it. The door of this is slightly open, and on the outside is hanging a bunch of keys. A man's hand and arm are reached out and the keys taken in and put upon the inside of the door. I am now able to see within this stateroom. There is a young man sick and emaciated, lying in the lower birth. He has dark eyes and hair, and a slight mustache upon the upper lip. His name is G. D. Willis, and his wife, who is left behind at the old home, is called "Kate." The other man in the room is taller, with sandy hair, the complexion corresponding. He is a brother, L. F. Willis, who is taking this invalid to a southern cilimate in the hope of thus saving his life. Some one from the Steward's department now approaches with a walter covered with a napkin. Some kind of broth is being brought to the invalid, but when it is presented, he is not sble to eat though it has been brought at his own request. He is being taken rapidly worse; it is a hemorrhage with which he is seized, and the brother in alarm sends for the doctor—but it is of no avail; the attack is a fatal one, and all is soon over. The brother sits with bowed head, in deep grief.

Now there comes from stateroom 61, a fine, benevolent looking, elderly man, who though not especially connected with the brothers, shows for the survivor a deep, active sympathy. He persuades him to leave the care of the body to others, and to go to his stateroom for rest and quiet whilst the encessary preparations are going on in the other room.

the care of the body to others, and to go to his stateroom for rest and quiet whilst the necessary preparations are going on in the other room.

It had been a special request of the departed one—made first to his brother while yet in the body, and afterwards repeated to the perception of the Seer just after the spirit had left—that he should not be buried at sea, a request for the carrying out of which conditions seemed to be especially favorable; for now the steamer is nearing some harbor, and the usual indications of such an event are to be seen on board. I watch the approach to a city seen in the distance, and when near the wharf, I can see from some of the signs visible that it is Port Royal where we have now arrived. The usual bustle of a steamer's arrival is present to my vision and consciousness, whilst on board the preparatory measures are being completed for a burial of the body. In due time, a black box-like hearse is seen approaching in charge of an undertaker. Out of this, a burial casket is taken and carried on board. Into this the body of the young man is put (it is dressed in a life-like suit of black cloth) and carried on-shore; where, besides the hearse, another carriage is in waiting, in which the mourning brother, accompanied by the benevolent friend, follows the body to a beautiful cemetery, at quite a distance from the city, where the final burial takes place.

I now follow the surviving brother as he re-embarks and continues his voyage until he reaches his home at some of the growing searort towns of Florida, where he is engaged in the iumber business, to which he had been brought up by his father in Maine, his native State.

rought up by his father in Maine, his nativ

And now, before closing, the spirit brother was allowed to come into close personal rapport with the medium for the special purpose of sending to his father. John Willis of West Paris, Me., a message of confession, and a pelition for pardon. The act thus attempted, though rather imperfectly carried out, seemed to afford the spirit great relief, and he departed in joy and gratitude at the result.

I have an interesting sequel to the above, which, under all the circumstances, I feel justified in giving somewhat in full, although it does seem slightly to intreach upon the sphere of family affairs. I immediately write as follows:

Mr. John Willis, W. Paris, Me. Dear Sir: I have some interesting information in my possession that I wish to impart, but am not certain that the address I now use is the right one. Allow me, then, to ask: Had you an invalid son who was taken South by steamer in the hope of saving his life, but who died and was buried on shore before the place of his destination was reached? If a favorable response should come from this, you may expect something further from me of especial interest to you. Respectfully yours,

HERMAN SNOW.

of her spirit guide some further light upon the subject. In response, Mrs. W. was at once entranced, the spirit G. D. Willis being personally present, and through these means a very full and clear statement of facts about the family was obtained. I shall, however, here make use of only such additional facts, as may be needed to clear up apparent discrepancies, especially in the use of initials in the names given. It would appear, that there are two brothers in the family with the same initials, and only to be distinguished by the order in which the letters stand: L. F. Willis, of Florida, and Frank L. of the againer nome, from whom my letter was received. Hence with this explanation, the seeming discrepancy is transformed into a confirmation of the alleged facts.

My response to this note of Frank L. Willis was dated March 20th, in which I sent, nearly in full, the vision as given above, and also all the minute particulars subsequently received from the spirit brother in regard to the family. The letter was a lengthy one, and no copy was retained; but it was certainly of a character that could not have offended or cariously disturbed any person of intelligence and candor, much less one of high

spiritual perceptions and aspirations. The only claim urged by me, and with sympathet ic tenderness and respect—was that Mrs. W. should frankly write me how much of truth there was in what I had thus seemed to obtain from invisible sources. But, although more than a month has now elapsed, no reply has been received. Hence it is that I have decided to lay the matter open to our Spiritualist public, in the hopes of thus obtaining from some one who may possibly know of the leading facts of the case, what, had my reasonable request been acceded to, I should have obtained in a more quiet and less objectionable way. But, when regarded from the higher standpoint, something more than private interests and individual sensitiveness should be kept in view, especially the promptings of those members of the family now on the other side of life, and who, as in the present instance, are ever laboring in all possible ways to reach and lift up those still in the earthly life.

Spirit Messages by Telegraph.

It may, perhaps, be of interest to your readers to know something of the writer's phase of mediumship, which is, as far as he is acquainted with facts, quite rare, if not an isolated case. In order that all may be fully understood, I will use the first person in speaking, hoping that your readers will overlook the repetitions of the objectionable little promoun "I." In order to be correctly understood, I shall commence back at the beginning of my experience in the investigation of Spiritualism, and bring the matter up to date. I will only give such facts in my history as may seem to have a bearing on the subject matter of this letter. Suffice it to say that I was reared a Methodist, my father and mother both being Methodists, and having myself united with this branch of the Christian church some twelve or lifteen years since, I have been an active member thereo, and as far as I knew, a believer in its creeds and octrines. I had often heard of Spiritualists and Spiritualism, but had no personal acquaintance with either, as I regarded the former as cranks and frauds, and the latter as the result of the former; or thought if there was any truth in their teachings it originated from the devil, as I had been taught to believe. So much by the way of personal history. I will add, however, that I am now thirty-three years of age, having passed the age of boybood and young America smartness, to a point when I was willing to know the truth in any matter—no matter what! Allow me to say, however, that my prejudice up to the time these demonstrations of which I am about to speak commenced, against Spiritualism, was of the most marked and bit-ier character. I speak of this to show the fact that what came was unexpected and I might say unsought. About ten or twelve years ago as a matter of amusement, I paritally learned telegraphing, and had arrived at the uncertain stage in operating, when I could have been dubbed by professional operatives a "plug" operator, a fact that becomes nin in port of the present of the summer of th

tion. When operated the box is closed and fastened by a book.

I should have mentioned that by direction a small, thin piece of metal is fastened to the top of the key, and the top or the elate can rest firmly on this. Their philiceophy is that they gather strength from the medium, and conduct it through the slate top, which is porous to the brass piece and down that to the key. Messages by the dezens have come in this way, and many splendid tests of spiritual presence. I only hold my hands lightly upon the box. It works equality as well in the day time in full light, and is always open to the closest inspection by any one who cares to do so. I have been very much pleased of late by the fact that I have got messages by merely taking hold of one of the wires. No operator yet has been able to explain it upon any known natural law, and dozens

have seen it. I have the promise of getting messages served without even touching it in any manner. These facts can be substantiated by many of our best citizens. Now what can your pseudo scientists say to this? Cleveland, Ohio.

From the Pacific Coast.

Mr. George Chainey's Theosophy in the Light of the Blavateky Exposé—Dissatisfaction in San Francisco at Mr. Chainey's Theo-sophic Lectures, and Unpopularity of Anna Kimball—A Bogus Materialize—Mrsg. Crindle-Reynolds again completely exposed

BY WM. EMMETTE COLEMAN.

In view of the fact that Mr. George Chainey, now lecturing in San Francisco, is an ardent admirer of Madam Blavatsky's "isis Unveiled," and is a devoted adherent of her system of Theosophy, as expounded by the quondam free-love apostie, Mrs. Anna Kimball, who has attached herself to Mr. Chainey and travels with him, the attention of Mr. Chainey and of othershonestly believing in the multitudinous absurdities found in the works of Blavatsky, Sinnett, Olcott, and other Theosophista, may be invited to the exposion the tricks of the founder of Theosophy contained in another part of this paper. The foundation of the latest phase of Theosophy contained in another part of this paper. The foundation of the latest phase of Theosophy is the existence of Koot Hoomi and other adepts, but there is wealth of evidence in the Blavatsky-Coulomb letters, that these adepts are pure myths, creations of the Blavatsky's teeming imagination. There is also much evidence that the whole system of Theosophy, claimed to emanate from the Mahatma adepts, is also an emanation from her brain, evolved from time to time, with variant modifications, as according to her exuberant fancy. The whole thing is evidently the offspring of imposure and deception, a baseless fiction; and yet, honest, well-meaning people are so weak as to suffer themselves to be hoodwinked into becoming the followers of such a woman, and to accept as nature's truth the farrago of pseudo-mystic adsurdity, which she has concocted and is palming off upon her credulous dupes as the highest wisdom of omalscient sages. Alas for the weakness of humanity! How deployable it is to see intelligent men and women the victims of such unmistakable charlatary, letting themselves be used as tools,—as alds to the glorification of this Muscorite impostor. It is to be hoped that the recent exposed may open the eyes of some, at least, of her American sympathizers, and that hereafter they will let the "unclean thing," Theosophy as at present engineered, severely alone. A true Theosoph to the su

which, under all the circumstances, I real justified in giving somewhat in full, all identified in giving somewhat in full, all identified in the property of the place of family affairs. I immediately write as following this section, and the property of the place of the destination was reached? If a favorable response should come from this, you may are responsed from the place of the destination was reached? If a favorable response should come from this, you may are responsed from the place of the destination was reached? If a favorable response should come from this, you may are responsed from the place of the destination of the manner of the question of the proposed of the proposed

Among the lighter touches of the revision of the Old Testament are those which occur in the well known passage which is here given as revised: But I know that my Bedeemer liveth, and that he shall stand up at the last upon the earth, and after my skin has been thus destroyed, yet from my fiesh

The witch of Endor now sees only "a god," not "gods," ascending. In proverbs "a panghty person " becomes "a mocker; strong drink is raging," becomes "Wine is a mocker, strong drink is raging," becomes "Wine is a mocker, strong drink a brawler." The substitution of modern words for archaic expressions have only taken place where the word was not only obsolete, but to the public unintelligible. "Coat of mail," for instance, is substituted for "brigandine." For the word "cockatrice," there is given "basifisk," with "adder" as the marginal alternative.

The following are examples in which the actual task of revision is distinctly seen: Authorized version—Genesis xxii, 14, "In the mount of the Lord it shall be seen;" revised version, "In the mount of the Lord it shall be seen;" revised version, "In the mount of the Lord it shall be sprovided." Authorized version—Exodus xiv., 20. "And it was a cloud and a darkness to them, but it gave light by night to these." Revised, "And shere was the cloud and the darkness, yet gave it light by night." Anthorized, Job xxxi., 18, "Beware lest he take thee away from his stroke." "Lo, here is my sign above, let the Almighty answer me." Anthorized, Job xxxvi., 18, "Beware lest he take thee away from his stroke." Revised, "Bessed the Hord." Bessed be the Lord, who daily loadeth us with benefits." Revised, "Gast up a highway for him that rideth through the deserts." Authorized—Psalm ixvili., 19—"Blessed be the Lord, who daily loadeth us with benefits." Revised, "Blessed be the Lord, who daily loadeth us with benefits." Revised, "Blessed be the Lord, who daily loadeth us with benefits." Revised, "Blessed be the Lord, who daily beareth our burdens."

Isalah xl., verse 3, authorized, "The voice of him that crieth in the wilderness, prepare ye the-way of the Lord." In all these cases, as in many others, there seems to have been a strong minority among the revisers which held out for the alternative readings and succeeded in putting them in the margin, which contains most of the scholarship

revelon. "Firthe mount of the Lord it shall be provided." Atthorized years and the provided." Atthorized years and the provided." Atthorized years are the provided. "A cover in the provided you all saves are." Revised. "And there was the cloud and the lead, do xxxi. 35. "Rebold, my destric that he Almighty would sawes are." Revised. "A cover in e." The first the provided years are the provided and the lead of the provided years are the provided and the lead. "Beware lest then be led away with a provided and the provided and the provided years are the provided and the lead." Excellent that rided upon the heaven. Itself. "Cast up a lightway, for him that refard upon the heaven." Itself. "Cast up a lightway, for him that provided years are the lead of the provided and the lead of the large and the lead." The video of on that cristn, prepare ye in the wideo of the large and the lead of the large and the large and the lead of the large and the

dence of his obsession, and should he resume his scances they would still regard them gen une. Can human nature descend to lower depths of folly and credulity than this?

Last week at Stockton, Mrs. Crindle-Reynolds was once more completely exposed. Certain newspaper reporters caught her and held her while in the act of personating a spirit, in her chemise. Her wig: masks, and paraphernalis were captured, and the admission fees refunded to the audience. Fulfaccounts of it were published in the Stockton papers, and a summary of the matter telegraphed to the other principal papers in the State.

Presidio of San Francisco, Cai.

Some Notable Changes Made by the Old

Testament Revisers...

Among the lighter touches of the revision of the Old Testament are those which occur

"As a man grows out of the physical sphere
he climbs into a spiritual sphere, only to find
that his new powers, apparently setting the
laws of the material realm at defiance, are
still the action of forces which own the sweep
of the law. If you think that this view denies

shall I see God, whom I shall see for myself and mine eyes shall behold and not another."

Another well known passage in Ecclesiastes becomes: "Remember also thy Creator in the days of thy youth, or ever the evil day come or the years draw nigh when thou shalt say I have no pleasure in them." The change here is, "remember also" for "remember now," with another variant, "or ever the evil days come or the wears draw nigh when thou shalt says come." The while the evil days come not."

The witch of Endor now sees only "a god," not "gods," ascending. In proverbs "a naughty person" becomes "a worthless person." Whine is a mocker; strong drink is raging," becomes "Wine is a mocker, strong drink is raging," becomes "Wine is a mocker, strong drink is prawler." The substitution of modern words for archaic expressions have only taken place where the word was not only obsolete, but to the public unintelligible. "Coat of mail," for instance, is substituted for "brigandine." For the word "cockarice," there is given "basifisk," with "aider" as the marginal alternative.

The following are examples in which the actual task of revision is distinctly seen: Authorized version.—Genesis xxil, 14, "in the mount of the Lord it shall be seen," revised version.—Genesis xxil, 14, "in the mount of the Lord it shall be provided." Authorized version.—Exedus

The Future of Modern Spiritualism.

BY CHARLES DAWBARN.

marked distinction between the scientific and unscientific mind; und sometimes we feet pity for the poor thinker who finds doubt and darkness in the very phenomena which means angel presence to us. But the time is not far off, when our children will learn that a large proportion of off present phenomena carries no proof of the presence of the "arisen man," but is born of the powers called "occult" within our own mortal mentality; and in that coming future there will be no such difference as now divides the thinker from the believer; for when the above dividing line is once clearly marked, man-made frand will become almost impossible. When men are once agreed as to the limit and extent of the power of the mortal, then, and not till then, will our phenomena stand out as scientific truth in an attractiveness that will fill every hall with attentive listeners.

Horsford's Acid Phosphate.

MAKES A COOLING DRINK.

Into haif a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the

Woman and the Mousehold.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

THE WILL OF THE SPIRIT.

Seek not the audible!
The voice that cries, distrust;
For by the inward ear, those must
Hear what the spirit wills.

Voiceless and wordless con The message that shall rule,— Mightlest in silence is the school Wherein the spirit learns.

Resist not heaven, when A greater force than this Which swings the earth thou must resist The spirit's will, obey!

MISCELLANEOUS.

MISCKLIANEOUS.

Helen Campbell has begun a serial story in the Christian Union, dealing with the wide-spread discontent of the working classes, and portraying the conditions under which they live. These phases of the poor and suffering are depicted with a conviction that the settlement of social questions involves justice to employer as well as employed. She brings out the truth that what is needed above all things, is a clear, just and sympathetic understanding of the relations and duties of both classes.

both classes.

The first English club for both sexes was established in London in 1769. At that time so general was the conviction that women, in their association with one another, were the necessary victims of envy and jealousy, that one article of the constitution provided that the ladies should only nominate, and ballot for gentlemen, and that the gentlemen alone should have it in their power to black-ball a lady; the reason being urged that "no woman of wit, of beauty, grace or presence, would ever be elected by her own sex."

The recent statement of Chief-Justice

woman of wit, of beauty, grace or presence, would ever be elected by her own sex."

The recent statement of Chief-Justice Greene of Washington Territory, continues to excite much comment. "Twelve terms of court I have now held, in which women have served as grand and petit jurors," he said, "and it is certainly a fact beyond dispute, that no other twelve terms so salutary for restraint of crime have ever been known in this Territory." The declaration is certainly remarkable in the eyes of the average jurymen. Ex-Governor Höytt gave several instances of the excellent judicial faculty of these juries, in a speech delivered in New York last winter.

Mile. Guillaumin, who lately died in Paris, was for six years before her father's death and for twenty subsequent years, the directrees of the Revue des Economistes and of a great publishing establishment. Her editors, sub-editors, proof-readers, and many of her typographic staff used to dine with her once a week, and she often asked the women who folded and stitched the volumes that issued from her presses to Sunday entertainments. Mile, Guillaumin boasted that she never quarrelled with any one in her employment.

A French lady recently died at the advanced age of ninety. Her will contained this

Mile, Guillaumin boasted that she never quarrelled with any one in her employment. A French lady recently died at the advanced age of ninety. Her will contained this provision: "I leave to my physician, whose enlightened care and wise prescriptions have made me live so long, all that is contained in the old oaken chest in my boudoir. The key of the chest will be found under the matress of my bed." The heirs were much disturbed. The fortunate physician arrived. The chest was opened, and found to contain solely all the drugs and potions, still intact, which the doctor had given his patient for twenty years back.

Clara Barton has taken out a permit for the erection of the first building of the American Red Cross Association in Washington. Miss Barton is successful alike as nurse, business woman, organizer and executor. She can not be called deficient in tender, womanly qualities, in large-heartedness or philanthropy.

The Tribune describes an interesting cerement. The Kibical Society and the young

In thropy.

The Tribune describes an interesting ceremony. The Ethical Society and the young women are both to be congratulated, for if our sex have any special tendency it is toward the study of ethics:

"The ninth anniversary of the Society for Ethical Culture was celebrated yesterday by the graduation exercises of the Ethical Class. On the wall back of the platform hung the motto, formed with flowers. "Deeds, not Creeds." The platform was framed with a border of palms, plants and flowers. On it sat Professor Felix Adler and the class of young ladies who have been under his instruction, once in each week, for the last-three years. The instruction has been in the form of lectures and discussions upon moral topics. Professor Adler in his introductory remarks said: 'These young women who stand upon the threshold of a mature life, and who will speak before yon, understand what they say and can take the responsibility for it. You will not be compalied to listen to a perfunctory profession of faith. There is no such things as a graduation from a school of ethics. The real webool of ethics is the school of life."

or sames. A serical school of ethics is the school of life."

"There were seven essays, all of which gave evidence of careful thought. Each was heartily applicated by the large and attentive audience. The essays were as follows: The intellectual Culture of Woman, 'Truthfulness,' 'The Duties in the Family,' Duties Toward the Poor,' Extract from a Summary of the Course of Instruction in Applied Ethics,' 'The Value of Maxims,' (this included a collection of maxims from Proverbs, Emerson and others, made by Mr. Adler for the use of the members of the class), and 'The Purpose of Life.' One of the songs sung by the quartet was as follows:
Tak of the ages, to thee our lives we give.

Task of the ages, to thee our lives we give, Pledged to the Highest, its servants we would live May we be strong and true .

When darkness round us draws,
Dauntless to dare and do

In that great cause.

Pledged to the Highest, may we be true.

be a temperante lecturer while in the White House.

"Let us give her a generous support, trusting her in her silence, believing in her in all things. She is occupied in the performance of a very difficult and delicate task."

It seems to the editor of this column, that Miss Cleveland's position is much more difficult and delicate than that of a wife of the President. Mrs. Hayes, for instance, took a stand which a sister could not take. The sister has her place by courtesy, not by right, and however she may suggest or advise, she has no power to say. "There shall be no wine at the table over which I preside." And few will judge so severely as to say she ought not to fill that onorous position, because she can not there maintain temperance regulations. All evidence goes to show that no better or truer woman has ever occupied that post, as the "observed of all observers." She seems to have that rarest of all endowments—good common sense. She deprecates notoriety, is modest, sincere, self-possessed, and possesses unusual depth and breadth of culture. With her poise, thoughtfulness, candor and good indgment, we can trust that her influence will always tend toward good and good alone. The announcement of a book by Miss Cleve-

The announcement of a book by Miss Cleve-land which is shortly to be Issued by a New York firm, is correct.

Magazines for June Just Received.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The frontispiece for this number is a Study of Drapery and Gesture, reproduced from a drawing by Edward Burne Jones, and a lengthy paper is devoted to this interesting painter by Mr. Claude Phillips. A number of engravings and facsimiles from Burne Jones's most characteristic work are also given. Island and Home, in Sidney Colvin's East Suffolk Memories carry us idly through a beautiful country. In the paper in the Romance of Art series, A. Egmont Hake draws the picturesque figure of Lantara. Charles Whymper, has a paper on Designs in Feathers. From Gothic Glass to Renaissance, is a timely contribution by Lewis F. Day. The illustrations will prove useful to workers in colored glass. In the Home Arts and Industries Association, we are told what is going on in the practical arts in London. Jean Bulant is the profile cut from the French Renaissance this month. The Book of Painters is an article founded on an important work by Carl Van Mander, with illustrations taken from the book. M. Kendall and William Allingham contribute poems, the latter given over to a page of illustrations by Alice Havers. There are several full-page lilustrations in this number and numerous smaller ones.

St. NICHOLAS. (The Century Co., New York.) This issue contains the opening chapters of

ors. There are several full-page lilustrations in this number and numerous smaller ones.

Sr. Nicholas. The Century Co., New York.) This issue centains the opening chapters of Sheep or Silver? by W. M. Baker. The story deals with two brothers who seek their fortunes in the West. E.P. Roe, in Driven Back to Eden, gives pleasant accounts of outdoor work and play; J. T. Trowbridge tells how His One Fault involves the hero in still more trouble; Lieut. Schwatka gives a further account of the sports and occupations of The Children of the Cold; and Edmund Alton, in Among the Law-makers, informs us how senate-pages and senators have fun in and out of hours. Haydn is the subject of the third From Back to Wagner sketch. In addition to all this, there are short stories and articles. Frank R. Stockton's Old Pipes and the Dryad, is a fanciful story. There is an historical article on The Royal Game of Tennis, with illustrations showing the antiquity of the game; Helen's Prize Dinner; by Anna McClure Sholl, one of the prize-winners in the recent competition, will find many readers; A Terrible Gymnast; Princess Papillones, and poems, stories, and pictures, are included in a most interesting contents.

The POPULIA SCIENCE MONTELY. (D. Appleton & Co., New York.) There is a striking

and poems, stories, and pictures, are included in a most interesting contents.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) There is a striking excellence, in the contents of this number-Henry Gannett opens with a brief article, in which he returns a negative answer to the question. Are we to become Africanized? Professor Benedict, after his discussions on The Nervous System and Consciousness, develops his interesting conclusions on the correlations of thought and organization. M. De Laveleys writes on The State versus The Man, in answer to Spencer's Man versus The State. Spencer replies briefly. Professor Flower, expounds Whales, Past and Present. The Fuel of the Future; Sulphurous Disinfectants; Concerning Kerosene, and The Mediterranean of Canada, are readable papers. The Ways of Monkeys is an entertaining study in natural history; and Professor Grote's Moths and Moth-Catchers is a timely paper. Mattleu Williams closes his valuable series of papers on The Chemistry of Cookery. There are a sketch and portrait of Dr. Alfred Brehm, the distinguished German naturalist and traveler; and the closing departments are of varied miscellaneous scientific information.

THE ECLECTICS (B. B. Pelton, New York.)

of varied miscellaneous scientific information.

THE ECLECTICS (E. R. Pelton, New York.)
This number opens with an interesting paper combating the Spencerian theories, entitled. The State versus The Man, by M. De Laveleye, which is worthing followed by a very important article on the burning question of The Russian Advance in Asia by an Anglo Indian authority. Sir Henry Rawlinson, K. C. B. St. George Mivari concludes his discussion of Organic Nature's Riddle. Big Animals is an amusing and instructive paper in popular science. Andrew Lang is represented by an interesting study of Comparative Ghost Myths, and Matthew Arnold contributes & Comment on Christmas. Other notable papers are Social Science on the Stage by C. Sutherland Edwards; The German Abroad, by C. E. Dawkins; George Sand, and Jules Ferry and His Friends. The literary notices, foreign literary notes, and miscellany are unusually full, and the shorter papers are of an entertaining character.

THE ST. LOUIS MAGAZINE. (St. Louis, Mo.) Piedged to the Highest, may we be true.

At the white Bouse.

Laura C. Holloway, in a late number of the Voice, of New York, makes an eloquent defence of the attitude of Miss Cleveland in regard to temperance. As Mrs. Hollowsy is a personal friend of Miss Cleveland—whose blography she will soon add to the book." The Ladies of the White House,"—the statements may be regarded as authoritative. To undersland the case, it may be stated that Miss C. refuses to take any stand against the use of wine at the White House. Mrs. Holloway rightfully says:

"Her friends should realize the embarrassments of her position; because she is a woman of strong principles, of earnest convictions, and an ideal sense of duty, her place is all the more difficult, and, it seems to meshes should not be judged by the narrow and one-sided view of the partian, but from the stand-point of the general public. She-fills the office of first lady of the land not solely by right of her relationship to the Fresident, but by his wish and at his invitation. By courtesy, every social right is hers that would

BOOK REVIEWS.

oticed under this head, are for sale at, or through, theoffice of the RELIGIO-PHILO-

BLACK AND WHITE: LAND, LABOR AND POLI-TICS in the South. By L. Thomas Fortune. Ed-itor of "The New York Globe. New York: Fords, Howards & Hulbert. 1884.

Being editor of one of the prominent organs of the colored race, he has thoroughly investigated the subject from a stand-point perolidarly his own, and his attenuents and coulet he publishing the work is to show that the scale are possible to work it to stow that the scale are policially his own, and his attenuents and coulet he publishing the work is to show that the scale are published by the work is to show that the scale are published to the country that are the published the work in the main, he same as those which affiled every clinided country that are the work of the scale are political in character but between capital on the one hand and labor our the country which the code is argely in favor of non-productive wealth because of the undustry of the scale of the scale of the scale of the order of the order of the work of the scale of the undustry of the scale of the scale of the scale of the scale of the undustry of the scale of the whole of the scale of the

PROCEEDINGS OF THE ILLINOIS PRESS AS-SOCIATION, at its twentieth annual meeting, held February 18, 19, and 30th, 1895, at Jacksouville, Ill. Carroliton, Ill.: The Patriot Steam Printing Establishment.

Establishment.
This report contains, besides the regular routice business of the Association, several excellent advesses, the merits of which show conclusively that many of the editors of this State are the right men in the wrong place; they should be Senat nx, Congressmen, or Cabinet officers. Of course they are an honor to their present profession, but the "Ship of State" would be safe in their hands.

THIRTEENTH ANNUAL REPORT OF THE Franklin Reformatory Home for Insbriates, of Philadelphia, located at Nos. 911, 913 and 915 Locate 52.

This is an excellent report of an Institution that has done a noble work for a certain class of unfortunates. Such institutions as these are really the avaions of the world. Its figures show excellent results.

MAN'S IMMOBTALITY. A Piscourse Delivered be-fore the Harmonial Society. New York City, Jan. 13th, 1885. New York: Harmonial Publishing Company. Price 10 cents.

This is an excellent lecture, which every thoughtful mind should read.

New Books Received.

LUCK OF A WANDERING DANE. By Haus Lyk-kefaeger. Philadelphia. Price, 25 cents. THE WHAT-TO-DO CLUB, a Story for Girls. By Helen Campbell. Boston: Roberts Bros. Chicago: The Colgrove Book Co.

The Colgrove Book Co.
THE SOCIAL LIFE OF HEAVENLY SPHERES.
By Mary Washington. San Francisco. Price, 10

THE EXPERIENCES AND OPINIONS OF GEO.
Washington, from Spirit Life. San Francisco.
Price, 10 cents. THE DIRGE FOR PHARAOH; or the conflict be-tween Modern Science and Beligion. Sermon by Rev. L. H. Tatel. Philadelphia: The New Church Pub. Co.

NO COVENANT WITH THE NATIONS! A Ser-mon by Rev. J. R. Hibbard. Philadelphia: The New Church Puft. Co.



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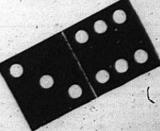


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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers ain limits is invited, and in these circumstances writer are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the Re-

LIGIO-PHILOSOPHICAL JOURNAL, are request tinguish between editorial articles and the co

tions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot, be preserved, neither will they be returned, unless sufficient possage is sent with the request. When newspapers or magazines are sent to the JOURWAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 6, 1885.

A Thousand Miles from His Sanctum.

The Editor in New York and Brooklyn-Church of the New Dispensation-Mrs. Lillie-Social Gathering-Personal Men-tion-Prof. Thomas Davidson-Visit with R. Heber Newton, D. D .- Another D. D .-Materialization Incident-Summing Up.

Nowhere in this country is there a more healthy and truly spiritual growth among Spiritualists than in Brooklyn, with a few ceptions it is not equalled elsewhere, and this is largely due to the influence of the Society known as The Church of the New Dispensation. The faithful few who have labored unceasingly and unselfishly for several years in this Society, and the one from it is an outgrowth or development, have the satisfaction of seeing good and per-manent results in return for their efforts Sensationalism has been eschewed, true spir itual culture encouraged; yet due attention and full appreciation given to the phenomena of Spiritualism.

MRS. J. T. LILLIE.

That estimable woman, Mrs. J. T. Lillie has filled the office of speaker during the past year with good satisfaction; many are anxious to retain her, but she feels it were better that other fields be worked for the coming year, though a part of her-time will undoubtedly ed with this Society. She is doing noble work and is generously and effectively seconded by her devoted husband, who is al ways popular and ever ready to aid in every enterprise calculated to benefit any Society with which they are engaged.

A SOCIAL GATHERING

On Saturday evening the sixteenth ult., Mr. and Mrs. Lillie gave a reception in honor of the JOURNAL'S editor and contributors, at which old and new friends attended in full numbers; Mr. and Mrs. Henry J. Newton, Mrs. Maud E. Lord, Mrs. Crans and others from New York being present. Messrs. Nichols, Tice and Newton made felicitous marks, but the most witty and brilliant speaker among the gentlemen was Mr. Lillie whose ready genius for improving an oppor-tunity gave him the blue ribbon. Mrs. Lillie spoke with that earnest sympathy and depth of feeling so familiar and pleasing to th o have the good fortune to know her. Mrs. Lord, as usual, interested the friends and spoke with her accustomed racinty. Inches kind things said of the Journal and its work ke with her accustomed facility. The by these representative people were not tak-en by its editor as his own, but as belonging to the noble corps of contributors and friends who have done so much to make the paper a power for good and without whose continuous and hearty cooperation he could have done little. And in the name of these faith-ful co-workers he endeavored to express his warm appreciation of the kindly sentiments expressed by the several friends. The pleasure of the evening was varied and heightened by several recitations and songs. Miss Thompcon, a sweet-faced, petite young lady whose readition of "Tommy and his Star" was a revelation of training and genius wholly un-expected by most of the company, was com-plimented in warm terms by Mr. John Oakey, sident of the Amaranth Dramatic Club Mr. Oakey also gave some amusing imper sonations; though evidently embarrassed b consitons; though evidently embarrassed by the brilliancy of Miss Thompson's effort, he warmed to his work and did well. Mrs. Brundage, President of the Ladies Aid Society, connected with the Church of the New Dispensation, rendered a song with fine effect. There is a house on Dearborn Avenue in Chicage, whose occupants will be glad to see any of these friends when they visit the to-be most populous city of America.

THE EDITOR IN THE PULPIT.
On the following Sunday evening at Mrs. Lillie's request I spoke in her church, to one the brilliancy of Miss Th

of the most intelligent and attentive andices it has ever been my pleasure to greet At the conclusion of the dis opres Mrs. Little called for a subject for an improvization; whereupon a bright-looking young wom-an responded, "Progression the life of the soul." Taking this as her theme and under deeper inspiration than we remember to have ever before seen her, Mrs, Lillie gave quent, rythmical exposition of her sub ject, which was pronounced by friends who have listened to her for years as the best she had ever given,

BRIEF PERSONAL MENTION All New York and Brooklyn Spiritualists know or ought to know Mr. and Mrs. Milton Rathbun. Mr. Rathbun has grown up from a youth under the influence of spiritual teachings and no man with a finer soul or keener moral sense is to be found in Gothan Mrs. Rathbun has of late years done good service with her pen and as an amateur lec-turer; it is to be hoped that she will ere long resume her work in both directions. At their pleasant country home in Mt. Vernon I spent an evening and renewed acquaintance those two bright boys, Frank and Charlie, of whom I had something to say two years ago, after rolling on the grass with them under the big elms that protect and shade the happy home of Mrs. Helen J. T. Brigham up in New Hampshire. Returning to the city next morn ng, an hour was spent with those ceaseless workers, Mr. and Mrs. Henry J. Newton; al though they had been up late the previous evening, having had a scance in their parlors with Mrs. Lord as medium, they were found ready to spend time on callers, w whom they seem to have no end. Among those who dropped in on this morning was Mr. Merrit who so zealously disseminates Spiritualist literature, and Mrs. Leah Underhill, the elder of the noted "Fox girls," a lady now beyond middle age, but full of zeal. Her book, "The Missing Link in Modern Spiritualism," is bringing her once more prominently before the world after a life of many years retirement from public notice

I missed seeing Mrs. Brigham, but next summer shall sit on the porch of her farm-house among the green bills of New England and away from the noise and bustle of the great city where she has for years done such good work and carried light and comfort and good work and carried light and comion and hope to so many hungering souls, we will canvass the two worlds. Mrs. Hester M. Poole, a favorite with the JOURNAL's readers, is now pleasantly located in New York, where she will have more time for her growing literary field. I found Mr. Poole also greatly pleased with his return to city life; he wa free to confess that sitting in his pleasant library and reading the latest thought of the science, religion and philosophy had more charm for him now than bee culture and mixed farming which have taken up his time of late years. Many other earnest friends were briefly visited and many more would have been had it been possible. With no desire to miss any, the limit of time and endurance prevented extended visitation; and this the good souls whom I did not see will

PROF. THOMAS DAVIDSON

While in Brooklyn I attended one of a course of most instructive lectures given by Prof. Thomas Davidson, who is quietly ex-pending the results of wide culture and deep thought upon a select circle of thinkers in about New York. However widely one may differ from Mr. Davidson it is impos may differ from ar. Davidson it is in. I hope to listen to him without great gain. I hope another winter will find him in Chicago. Whether it be practicable to establish a new school of thought or a church on the basis he formulates, may not be wholly clear; but that he has much to give that will stimulate true spiritual growth and grander, clearer con-ceptions of life is beyond doubt. He is a Spiritualist in the broad, philosophical meaning of the term, though as yet he has not seen the evidence needed to bring home to him a knowledge of the return and mani-festation of those once in mortal life.

R. HEBER NEWTON, D. D. One afternoon I took the cars on the Long Island railroad and went out to Garden City, in response to a note from R. Heber Newton D. D., who had cordially invited me to visi country home. Here he spends most of his time, going to New York on Sun days to preach and upon other occasions as required. Here, far way from the turmol confusion of traffic and commerce,fanned by the bracing breezes from the ocean, and surrounded by those whose love makes duty a pleasure in helping him in his work, he can study and grow as he could not in the city.

.The Stewart estate owns eleven thousan acres in this vicinity, and the village of Gar den City is a part of it. Here is the Episco palian school and the beautiful cathedral rected and endowed by Mrs. Stewart who has acres of land to the church authorities a gift valued at \$2,000,000. The cathedral is a small, but beautiful structure, perfect in design and finish; a splendid religious toy can never be of much practical use in elevating man or confributing to his happi-ness. It appeals strongly to the few with esthetic tastes who may be so fortunate as to inspect its faultless proportions and expensive finishings; and as a monument marking the resting place of the mortal remains of the merchant prince—whose body is supposed to be in the crypt beneath the altar—it will long remain an object of interest to visitors.

I found Dr. Newton at the station awaiting my arrival, and seated with him in his car-riage the venerable Elizabeth Paabody whom I had last seen on the platform of the Concord School of Philosophy as one of the most ac-tive participants in the proceedings. Though

eighty-one years of age, quite faeble of limb and nearly blind, her brain is clear and interest in current matters of philanthropy and literature as keen as ever. A drive o less than half a mile brought us to Dr. New ton's spacious house, where I was cordially greeted by Mrs. Newton, several manly sons, a beautiful daughter, and at least four fine hunting dogs who I was glad to see regarded themselves as part of the family and made as free in parlor and library as does a Scotch cousin of theirs in my own house. Familiar ity with Dr. Newton's pulpit utterances had brought me to respect him, and admire his ability and courage, but it only required five minutes in his library to warm me to a sincere and I believe lasting affection for the man. I found him much younger than I had supposed; he is forty-four and looks six years younger. During the three hours spent with him he impressed me as earnest and thoughtful; full of buoyant hope, yet well him he impres poised; courageous but modest; ingenu ous and receptive, yet with keenly analytical mind, and highly trained reflective faculties caring nothing for religious forms and cere monies merely as such; with a profound re spect for truth and an unflagging desire to find it; slow to reach final conclusions; intrepid in maintaining a position so long as he deems it correct, but ever ready to change when once his judgment is convinced; a log-ical and well-trained mind, in a sound and finely formed body.

Soon after we had settled down to the dis

cussion of spiritual matters. Mrs. Newton came in, and in a half floologetic way remark-ed she was anxious to hear what was said and would keep very still. I told her I was only too glad of her presence for it made the room seem more like my own library where my wife was always welcome and where she often assisted me in giving visitors informs tion sought, or took up the conversation when she saw I was flagging. So we three sat through the latter half of that delightful afternoon, Mrs. Newton rigidly maintaining the silence she had promised; even when I attempted to elicit an expression of opinion, she replied by saying she knew so little of the subject that she felt it best not to say anything; and contented herself by listening, with now and then a question. I have never had a more comprehensive series of questions nor one showing greater scope of thought up on subjects of which I am supposed to know something than were put by Dr. Newton. He interspersed his questions with brief yet can-did expressions of his own views as occasion seemed to demand. I did not go to the Doctor's home in the capacity of a newspaper man, to write an interview. And as it would be unfair to attempt to quote the language of an informal and friendly conversation with a man standing in the delicate and closely observed position that Dr. Newton does, even if it could be done in his own words, I shall not attempt it. I may say, however, that his at-titude toward the phenomena of Spiritualism is as friendly as could be reasonably asked. I prefer to quote from his public utterances enough to show his bent. In a sermon preached some two months ago, a portion of which was republished in the JOURNAL, Dr. Newton touched upon Spiritualism in the fol

lowing language:

Newton touched upon Spiritualism in the following language:

"Below all the chariatanry of Spiritualism there remains a residuum of phenomena which cannot be poob-poohed away. Scientific men have investigated these marvels and come to the conclusion that they are the manifestation of powers iatent in man which entirely surpass our present conceptions of his nature. They point clearly to the possibility, if not the probability, of such an inner and finer organization as may even now and here under favoring conditions, anticipate a spiritual body. There is a force in us which cannot turn into clod and flower, into worm and bird. Affection and aspiration, thought and conscience and will—these do not transmute into earths and minerals and gases. These high forces pass not from us with the wisp of thin air in which the breath goes forth from our body. Some other and higher form remains for them...

What has been meant by the tradition of Christ's resurrection was essentially the belief that he had appeared from the Spirit-world to certain disciples. The stories which have been handed down concerning these manifestations have hither o simply perplexed good people who have ventured to reason meant the three apparent contradiction to all that we had known of the limitations of bodily existence. And now behold these same phenomena reapparent before our own eyes as the natural forms of action of rare organizations even in the field. Regarding the phenomena of Spiritualism, therefore, simply as strange manifestations of man's nature upon earth, they clear the atmosphere for us to see the possibility of what Faul called a spiritual body. Physical science, therefore, does not even seriously challenge our faith in immortality. It is clearing the ground for a new and rational faith in immortality.

The New York Times in a lengthy article upon Spiritualism and its phenomena treats the subject with considerable fairness and The belief in direct Spiritual inspi ration is growing, and Spiritualism as enun ciated by Dr. Newton is spreading rapidly here and in Europe." Dr. Newton apparently here and in Europe. Dr. Newson apparently holds that liberty of thought is not incompat-ible with the laws of his church and that ec-clesiastical authority cannot restrain a man from utilizing the best fruits of modern crit-icism and psychical research. Considering his age, trend of the environment, I think Dr. Newton gives prom-ise of accomplishing more general good than any other member of the Episcopal church in America.

ANOTHER DOCTOR OF DIVINITY. In New York I lunched with another well known D. B. and his wife, and heard from them some most remarkable and convincing proofs of spirit presence and manifestation stance related by the Doctor's wife, whom for convenience I will call Mrs. D., offers strong evidence of the ability of spirits to render themselves visible to the natural eye. It seems that Dr. Kenney of Brooklyn had been treat-ing a member of Mrs. D's family, when soon ing a member of Mrs. D's family, when soon after his departure from the house Mrs. D. distinctly saw the form of an Indian in the where she was sitting; this form re-ed long enough for her to observe the

appearance minutely and then vanished. At a subsequent interview with Dr. K., he, having been informed of the circumsta was entranced and controlled by an Indian calling himself "Old John" who told Mrs. D. that he had succeeded in making himself visible to her. Mrs. D. is a woman of ability and experience, sincere, candid and not likely to be deluded or deceived. From my kn dge of Dr. Kenney's mediumship and the competency of Mrs. D. as a witness I fully believe she saw "Old John."

HOW IT FOOTS UP.

The sum of my experiences on this trip adds emphasis to the already clearly den strated facts, to-wit: That the interest in psychical phenomena and in spirit return is most universal, permeating all clas honeycombing every religious organization.
That with the basic facts and great central
truth of Spiritualism there is deep in the
hearts of all an abiding and, generally speaking, an active sympathy. That church bonds are now too weak to bind the soul in theological slavery. That sectarian bigotry is as sharply discernable among those calling themselves by some one of the various name of Liberalism as it is in any church organ-ization. That the world is making steady progress toward a rational religion, posited on a scientific basis and knowledge of the continuity of life. J. C. B.

The Blavatsky Balloon.

For years the unique and only Madan Blavatsky has succeeded in making herself an object of interest the world over. By a well devised system of mendacity and deception fortified with monumental assurance, great ability, superior cunning and versatility, and ed of a tremendous will supplemented by marked psychological power, she has run a remarkable career; now happily nearing its close in all probability. The hold she has obtained upon a large number of intelligent minds in all circles of society is astonishing. To hasten the loosening of her grip we begin in this number of the Journal an able and carefully prepared condensation of the his tory of events resulting in her final discomfiture and downfall. Mr. Coleman has pended an amount of time and patient labor upon the task that can hardly be appreciated by those who have not seen the voluminous evidence from which he thas prepared his statement. He entered upon the work at our request; his quotations can be relied on as correct and his arrangement of the evidence just to all parties concerned. We gret that the case cannot be presented in a single number of the Journal, but the im-portance of the matter justifies the space al lotted and its continuance in next week's pa-

The revelations of the Coulombs have prov ed far more disastrous than was at first anticipated, even by those who had probed the of the adventuress. A Mrs. J. W. Cables of Rochester, N. Y., a woman with a history, and who styles herself the "Corresponding Secretary of the American Board of Control of the Theosophical Society from India," has received a circular letter announcing the voluntary retirement of Mad ame Biavatsky and her next in command. Col. Olcott, from the active and sole control of the affairs of the Society.—By the way, we understand this Mrs. Cables is the august American Theosophical dignitary by whom the ex-Methodist, ex-Unitarian, ex-Materialist, and now zealous Theosophist, George Chainey, and his friend Anna Kimball were phist, George initiated into the awful mysteries and empowered with authority to unveil Isis.

The Coulomb, exposure and the action of the English Psychical Research Seciety in sending an expert to India to report upon the validity of the claims of Blavatsky, Oicott & Co., as to wonders wrought in Theo sophical circles, seems to have brought matters to a crisis, Blavatsky to a sick bed and Olcott to the necessity of placing the move-ment upon higher grounds than those of falsehood and jugglery.

Whatever of truth Theosophy has to give the world still remains intact. It invites the candid attention of competent students, who study it not for personal aggrandize-ment or gain, but in the best interests of hu-If it has in it that which the world needs, it will give it up without the aid of the buried teacup act or other of Biavateky legerdemain.

Victor Hugo Declined to See the Priest.

Victor Hugo lay on his couch calmly awaiting transition to a higher life, the Archbishop of Parls sent a message to this ided of France offering to visit him and ad-minister spiritual aid in his last moments. To this offer the dying poet is said to have answered: "Victor Hugo is expecting death priest." The patriot, poet and philanthropist knew far more of the world he was soon to enter than did the Archbishop; he had long een in communication with spirit friend Through Mrs. Hollis years ago he received convincing proof of the continuity of life and spirit return. Mrs. Hollis brought back o America substantial evidences of Victo Hugo's gratitude for th knowledge he had btained through her mediumahin

France is lavishing a world of affectionate tribute upon the great man's grave, but he er life than that of mortal. He will not only live in the memory of his countrymen and the world, but from his spirit home he will still actively labor for the betterment of

those on earth.

Dr. C. B. Kenney of Brooklyn, has the editor's thanks for professional courtesies.

Boston Unitarian Festival—Recognition of Spirit Presence.

Our Boston exchanges gave fair reports of the meetings held in that city during anniversary week-May 24th to 30th. On this last week in May, for a half century or so, the godd folks in parts adjacent have been wont to resort to "the hub of the universe" to attend the yearly meetings of churches to he the transfer of churches and of missionary and reform societies, and the week was once the event or era of the year, and is still a season of great interest to many. The Unitarians held 'a festival in Music Hall, where a thousand men and womball of the season of en had a bountiful supper with speeches by clergy and laity. Governor Robinson and sundry Harvard Professors among the num-

Rev. James Freeman Clarke spoke on the oming religion, "which shall make Jesus coming religion, "which shall make Jesus the dear human brother, beloved of all an-man hearts." This "human brother" is far better than the anomalous and supernatural

An apropriate hymn, written for the occa-sion by Rev. W. P. Tilden, was sung by a thousand voices, and we give a part of it as a noteworthy and beautiful recognition of spir-it-presence by a veteran and excellent preach-er of that denomination. The name of that Spiritualist pioneer John Pierpont was spoken in terms of affectionate reverence in one of the addresses.

The following stanzas are from Mr. Tillen's hymn:

We think of our risen ones, gone on before, Though absent to sight, they are present to love; They come on bright pinions to open the door From mansions below to the mansions above.

They tell us the seen and the upseen are one: That heaven is nearer to those who will rise; That lattice for right and that victories won Are aided by hosts from the close-bending skies.

Then firm be our courage and fervid our zeal, Since powers supernal will lend us their might; And blessings eternal our service will seal, When rendered for Ged and His kingdom of right,

Felix Adler in Chicago.

The Grand Opera House was filled to overlowing last Sunday morning; the audience intent upon hearing Prof. Adler, whose ject was announced as "The Meaning of the Ethical Movement." Space forbids a synopsis of the lecture in this issue, but we hope to publish it in full hereafter. After the lecture Prof. Adler held a reception at the residence of Mrs. Faulknau, 53 Pine Street, where a large number of those interested in the Ethical Movement, and personal friends, kept him closely occupied up to the hour of his departure for New York.

Lake Pleasant Camp Meeting.

The New England Camp Meeting Association has issued its announcements for the August camping season at Lake Pleasant. The circular covers' information needed by those contemplating a visit to that popular resort; copies may be had by addressing N. S. Henry, Esq., Montague, Mass. Those who wish to aid the camp by distributing circulars among their friends will be supplied with extra copies by making known this fact

GENERAL ITEMS.

Giles B. Stebbins w ill speak at Woonsocket R. I., Sunday June 28th.

Jesse Shepard, the musical medium, is colding scances at Kansas City, Mo. Major Thomas Gales Forster has again suf-

fered a relapse. He has been a great sufferer for some years.

Lafoy Sunderland, who for many years lived at Quincy, Mass., has passed to spirit-life aged eighty-two years. His name is familiar to all progressive people. The Pall Mall Gazette thinks that the Old Testament revisers have "made hash" of more than one of the classic passages of the

authorized version. Arbitration is becoming contagious. The amous Shelk, Senoussi, has been asked by both the old and the new Mahdi to go to Korlofan and decide which is the real and which

the false prophet. Victor Hugo, who lived to such an old age, was, when born, so tiny and hideous a bit of humanity that he was not expected to live, nor was it thought of much consequence if

A. B. French reported at the JOURNAL office last week. He has been at home much of the time this spring looking after business matters, but has a list of lecture engage ents beginning on Sunday next.

Mr. Giles B. Stebbins attended the Woman frage Festival at the Melonian, Boston, Wednesday evening. May 27th, and responded to the toast, "The Great West;" he also spoke briefly at the Free Religious Association Meeting.

. The young people connected with the Chi-cago Society for Ethical Culture held a socia-ble on Friday evening of last week at the Matteson House. A large number of friends were present and the evening was spent in greeting Mr. Felix Adler, liste greeting Mr. Felix Adler, listening to music and recitations, dancing and discussing an excellent collection. The only thing to damp-en the pleasure of the affair was the absence of Mr. Salter, the lecturer of the Society, who was ill; could he have heard the kind inquiwas ill; could he have heard the kind inquiries, and the words of sympathy and hearty appreciation of his work he would have realized how strong a hold he has upon the affections and respect of a goodly number of most excellent people. The most encouraging and significant feature of the personnel of Mr. Salter's Society is the unusually large proportion of young people.

On the sixth page will be found an interesting letter from a Catholic lady who graph-ically sets forth her experiences in searching for spirit phenomena. As usual in such investigations, she found the counterfeit and genuine, and fortunately was able to separate the one from the other.

Our contributor Judge Holbrook who was lieutenant of the First Illinois Infantry in the Mexican war, read an original poem en-titled "Lincoln and his Men," as a part of the exercises at Oakwoods Cemetery on Dec oration Day. His effort was well spoken of by the daily press.

Walter Howell, the blind medium, lately from England, will lecture before the Peo-ple's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday at 10:45 and 7:45 P. M. Morning, "Questions and Answers." Evening subject: "Prayer, its Nature and Efficacy."

Dr. Wm. and Mrs. E. H. Britten reached Liverpool on the 10th uit., and were enthusiastically greeted at their/hotel by a large concourse of friends. From a fellow passen-ger the JOURNAL learns that Mrs. Britten was the central object of interest on board ship. and was kept busy expounding the facts and philosophy of Spiritualism.

There is great rejoicing in the vegetarian camp in London at the temporary conversion of Mr. Spurgeon. Mr. W. Noble and General Booth, who are at present frying what cereals, pulse and fruit can do for them, instead of fish, flesh and good red herring, and efforts to win over the general public are carried on as vigorously as ever.

The name of George L. Harding (Master of Arts, Michigan University), of Leesburg, Ind., appears in the Indianapolis Journal, as having passed the recent examination for State Certificate, which is the highest a teacher can obtain, and is good for life anywhere in the State of Indiana. Mr. Harding is the eldest son of Thos. Harding of Sturgis, Mich.

Actions have been brought in Massachu-setts against one of the railroads running Sunday trains. This revival of the blue-law spirit can result in no possible good save that it may induce the repeal of one of the old-time narrow laws. It is unfortunate for some of the Eastern States that the younger, more progressive, and broader-minded are called to such an extent to people the newer

The many readers of Sidartha's scientific articles in the JOURNAL are now informed that in a few days he will publish a revised and cularged edition of "The Book of Life, or the Nature and Destiny of Man." This elaborate work, the author claims, includes a clear and attractive statement of all the scientific discoveries, on this subject, which have been made up to the present time. They are abundantly illustrated by engravings and diagrams drawn by the author. The book contains 396 pages. Published by the School of Culture, Tribune Building, Chicago. Cloth, \$1.00; paper covers, 50 cents.

A deed of conveyance by Cornella M. Stewart of the cathedral, Episcopal residence, and St. Pani's schools; together with the lands and furniture, at Garden City, L. I., to the corporation of the Cathedral of the Incarnation, was filed lately in the County Clerk's office of Queens county by John A. King. Mrs. Stewart will lay the deeds on the altar of the cathedral before the consecration services on Tuesday, June 2nd. The geed is dated April 20th, 1885, and is signed by Cornelia M. Stew-art, and witnessed by Robert Protherd, notary public. The property is valued at over \$2,000, 000, and the gift of it was formally accepted by the diocesan committee at a special meet-

The Presbyterian General Assembly at Cincinnati, Ohio, were asked by the Women's Christian Temperance Union of Wisconsin, to order that only unfermented wine be used at the sacrament of the Lord's Supper. The committee recommended that the matter be left to the decision of the church session, and it was so ordered The Rev. Dr. Bell of Tope-ka, Kan., addressed the assembly earnestly and vigorously about the ecclesiastical anomaly of more than a thousand pastorless Presbyterian churches and as many preachers with-out churches. Again and again he begged the assembly to search out the cause of the evil and to remedy it.

The burying of a Mrs. Sterry at Greenville. Conn., a few days ago, must have been a rather exciting affair. It was the desire of De Witt C. Sterry, a Protestant Elder, brother of the dead woman's husband, that the funeral services be conducted by Protestants, while the relatives of the woman were equally de-termined that the burial should be after the Catholic form. Each side engaged a clergy-man, and the two ministers, the Rev. Hugh reached the ho use at the same time, coming from opposite directions. They sat down in the parlor facing each other for five minutes without speaking. Then they arose, passed out of opposite doors, and went home. The friends thereupon took charge of the funeral and the remains were interred without the services of a clergyman. By a compromise ween the factions the interment was made in a Protestant cemetery.

Some stir has been occasioned at Shelby-yllie, Ill., by an alleged faith cure. The sub-lect is Evan Cain, an ex-soldier, who, as the result of some injury received in the army, has long been afflicted with something like epileptic fits. Some months ago a band of religionists, calling themselves Sanctifica-tionists, or Holiness People, pitched their tents there and made quite a number of con-verts to the faith. Of these were Cain and his wife: One of the band claimed the pow-Some stir has been oc ioned at Shelby

er of curing by prayer and the laying on of hands, and a number of so-called cures at-tested the truth of his claim. Cain, thinking the exercise of faith by one man as likely to heal disease as that of another, brought himself to believe he could cure himself by pray-er, and essayed the task, as he now claims, with marvelous success. Formerly it was nothing for Cain to have one or more fits daily, and he frequently fell in the streets as if dead. For two months and more, as he claims, and his friends corroborate the statement, he has had no return of the difficulty, and he is fally seen upon the street, though as yet not able to do hard work. His case attracts much attention, and he goes everywhere publishing his cure as a direct answer to prayer Cain and his wife are members in good standing of the First Methodist Episcopal Church

Decoration Day was more generally observ ed than usual this year, coming as it did on Saturday. It is a day that should be respected and appropriately kept by every person who loves his country and is proud to see the United States a Nation. It is a day on which all who love freedom and hate slavery the wide world over, should pay their respects to the heroes who laid down their lives as sacrifices upon the altar of Liberty.

The Theosophist for May is received and contains the usual amount of Oriental Philosophy, Mesmerism, Spiritualism, etc. Price, single copies, 50 cents. For sale at this office.

A Louisville gentleman had the first tooth of his grandchild mounted on a gold pin and wears it on his scarf as an ornament.

Spiritualist lecturers are, as a class, not fortified with the intellectual acquirements and training necessary to fit them for sus-tained platform effort through a series of years before the same society or audience; they are to too great a degree the creatures of circumstance. Their discourses vary widely in quality and character from week to week or month to month, affected by causes which would not appreciably color the product of a trained thinker's work. A public speaker technically a sensitive or a medium speaker technically a sensitive or a medium is, generally speaking, as apt to reflect the general drift of thought in his audience as to serve as a channel for thought from the Spirit-world. And here lies the most weighty cause for the necessity of frequent changes and short engagements of such speakers. Having served up the same old spiritnal dishes with his special dressing, the itinerant must make way for another who will supply from the same font, but with his particular flavoring, and in turn give way for another who goes through the same pro-cess. The result is that societies seldom grow in numbers or strength, knowledge or spirituality. Now and then comes a speaker so finely endowed by nature, so kindly treat-ed by circumstance of development and growth as to render him or her largely free from the influence of worldly environment and able to give continuous supplies from

rare, infinitely more rare than angels visits. The First Spiritual Temple.

supernal sources, but such persons are very

To the Editor of the Religio Philosophical Journal:

The First Spiritual Temple, corner of Newbury and Exeter Streets, Boston, Mass., is now completed, and the title to the same has been transferred to a Board of Trustees; who are to hold the property in trust. In accordance with the Principles and Declarations set forth in the deed of trust, which has already been published in the Journal of May 23rd. It is desired that the furnishing of the building should be completed as early as possible, and those persons who have already generously subscribed for this object, and all others who may be interested in the advancement of liberal thought and the promulgation of the highest spiritual truths, are hereby notified that funds for the same, may be sent to M. S. Ayer, Trustee of the Furnishing Fund, Nos. 159 and 191-State St., Boston.

Working Union of Progressive Spiritualists, by.

The splendid temple which has been reared by the unaided munificence of Mr. Ayer heards in the structure of the residence of Mr. Ayer heards in the structure of the residence of Mr. Ayer heards in the structure of the residence of Mr. Ayer heards in the structure of the residence of Mr. Ayer heards and the promise of the summanded munificence of Mr. Ayer heards and the promise of Mr

ed by the unaided munificence of Mr. Ayer should be furnished in a style worthy of the place and the cause to which it is dedicated. In and around Boston are many wealthy Spiritualists either one of whom could furnish this temple and not feel the poorer for it. When a man freely gives ever \$200,000 to an enterprise of this kind it would seem as though all it were necessary to do would be to announce the amount needed to furnish the building and the money would be forth-coming within a week.

General News.

It is 105 miles from New Orleans to the Ba-lize, or jettles. A horse which was known to be fifty years old died a few years ago on Staten Island. A New York State dairymaid has succeeded in milking nine cows in twen-ty-eight minutes. The banana crop this year is very large. The best qualities come from ty-eight minutes. The banana crop this year is very large. The best qualities come from Cuba and Mexico. No fewer than 111 dead bodies were received at the Parls Morgue last month, forty in two days. Excitement prevails in Mono, California, over what is believed to be the discovery of large deposits of tin ore. A saloon in Lincoln, Neb., which pays a thousand dollar license, is kept by a widow who has lost two husbands by their use of liquot. It has been decided to make extensive repairs to the roof and foundation of the mansion at Mount Vernon. The expense involved will be about \$6,000. The appropriations to be raised by general taration in the State of New York this year are \$1.544,504.21 greater than in 1881, and \$948,543.7 more than in 1883. A new profession has made its appearance, namely, that of "floral adornist." The ladies who have graduated in the art will, for a fee of \$5, adorn the table for the dinner to be given, also the house for an evening reception. The remains of Alexander H. Stephens are soon to be placed in a vault on the grounds of his old home, Liberty Hall. The place has been purchased by a memorial association. General Toombe will deliver an oration at the re-interment. The Emperor of China never uses

the first personal pronoun, but always speaks of himself as the "Solitary Man." The expression is only used in the figurative sense, as indicating the unapproachable grandeus of the Son of Heaven. The feeling between the rival and adjacent cities of St. Paul and Minneapolis, Minn., is said to be so bitter that, were Gabriel to take his stand in either town and blow his trumpet, the inhabitants of the other would not pay the slightest, attention to the summons.

There are six branches of the Presbyterian Church in the United States. There are 20,000 English-speaking Episcopal ciergymen in the world. Senator Beck is authority for the statement that Henry Watter on is now living on milk. During the cholera visitation in 1854 there were 20,247 deaths from it in New York City. Kossuth, though now eighty-three years of age, is as active as a young man and an enthusiastic botanist. It has recently been ascertained that the Chinese coal fields occupy an area of 400,000 square miles. It is estimated that 1,000 new families settled during the past winter it Florida as permanent residents. A skeleton seven feet long supposed to be that, of an Indian and to have been buried many years, was uncarthed near New Castle, Pa., a few days ago. Stephen Bulmer, the well-known English athelst, recently deceased, left \$5,000 to his co-worker, Bradiasoph, and to his own wife, who had supported him for years, he left the princely allowance of \$3 a week. A scientist has advanced the theory that the Esquimaux has lived in the polar country since the hot period, before the region became ice-bound. This theory tends to explain why human beings ever sought a residence in that part of the world. The Christian scientists of Boston are claiming that there is no longer any doubt as to General Grant's recovery and that the cause of the healing is the mind cure. Eighteen persons united their efforts, and he is, they assert, unconsciously being cured by their occuit power. The Methodist Episcopal Church in this country maintains nines theological

HOW TO REACH THE RESORTS OF COLOBADO.

COLORADO.

Colorado has become famous for its marvelous gold and eliver production, for its picturesque scenery, and its delightful climata. Its mining towns and camps, its massive mountains, with their beautiful green-vardured valleys, lofty snow-capped peaks and awe-inspiring canous, together with its hot and cold mineral springs and baths, and its healthful climate, are stracting, in greater numbers each year, tourigle, juvalide, pleasure and business seekers from all parts of the world.

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spacious botels, so completely appointed that every appreciable comfort and luxury are bestowed upon their patrons.

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The Nune Century, which will be issued on the first day of June, includes in its table of contents a paper by the Protestant Episcopal Bishop of Keniucky, entitled, "How shill we help the Negron" in which the writer, who is a Southerner by birth and an ex-Confederate officer, takes the ground that the whites must help the colored people, "teach them, guide them, lift them up; and that was do so, we must treat them as men." Theodore Roosereit's article on "Still-hunting the Grizzly"; a paper on the Herschel family, with three full-page portunits; another New Orleans Exposition paper by E. V. Smalley, with Kemble's character drawings; and an illustrated article on Orchids by Mrs. Sophie B. Herrick, are among the other contents.

The last completed story by the late Rev. William

The last completed story by the late Rev. William M. Baker, author of "His Majesty Myreif," etc., is tale of Texan Hfs, dealing with two brothers wh choose different employments, indicated by the 4ti "Sheep or Silver." It will be published serially in Micholas, beginning with the June number.

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ot the water in the most formidable presentations of Briggery Vo. B. Haister Boytand, I also Professor of Surgery, Baltimors Medical College, Iade Surgery, Presch. Army (Decorated), Member Baltimors Academ Sensitions, Member Anners, and Medical Association, &c.

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OPINIONS.

Spiritualist Meeting & Picnic.

its of spirit presence will be p miship of Heman F. Merrill of Si JOHN WINSLOW, President of Association

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J. P. WHITING, Presi MRS. F. E. ODELL, S.

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This camp ground is beautifully less and to the control of the secure poed of the secure poed or the secure poed or

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iovernments. Churches and Colleges for many thou years have striven levale to conquer Crime. Disea and Misery—A New Method must therefore be adopted—If that Method can be found in this

CONTENTS.

Voices from the Zeople, AND INFORMATION OF VARIOUS SUBJECTS.

An Authem of the Sea.

GIVEN BY D. AMBROSE DAVIS, THROUGH D. P. KATNER M. D., MEDIUM.

We have a song for thee,
An anthem of the see,
eer rithm its swelling tides and waves control;
lie caim is childhood's Spring,
Whose opting blossoms bring
r sweetest fragrance to perfume the soul.

O happy hours of Youth!
Like song-birds who forsooth
Carol their foreus anthems in some grove;
So Hope leads with a smile,
Beguiling us erst-while
To travel in Arcadian groves of love.

The organ's deep-toned swells,
Of richer authem tells;
an's creeted waves and sullon roar
Proclaim the mystic pow'r,
In ev'ry rock and flow'r,
leads our minds to higher realms to soar.

And when we reach that land,
Whence swell these anthems grand,
There golden grains of Wisdom ripsned stand
Too few the toilers are,
Who in that harrest share,
Working with willing hearts and ready hands.

How quickly pass the years, Of youthful bopes and fears, ther, bolder grows the path we tread. Yet still we journey ou; Though ever and anon nous storms rise o'er our head.

But like the surging waves,
Which sweep from out their graves
which sweep from out their graves
plus shells, once redolent with life,
Though billow-rocked and tossed,
No living thing is fost
o ocean's unuit, or earth's strife.

The swashing waves may tell
How they have washed the shell,
And giv'n a brighter lustre to the pearl;
As o'er the rough ses-sands,
They rolled it without hands
In eddies deep, or where yast billows swirl.

And now, dear friends, to thee,
Thus sing with melody,
In angel strains, Nature's divinest choir;
The prophery is sure,
"Who to the end endure
Shall wear a crown," gemmed with each pure desire.

What though the tumult swells, Each pulsing beart-beat tells
We're one step nearer to that shining shore whose gates are swinging wide;
While riding at full tide,
An Argory brings back the friends of yore.
Chicago, May 18th, 1885.

Sleeping.

There was something very curious about this habit of the great journalist. [Horace Greeley's eleeping in church.] It was not sleep that overcame bim, but only somnolence—sleep of the physical powers, but wakefulness of the mind. The physical powers, but wakefulness of the mind the psychologist may settle the matter selectifically between them if they can. In spite of appearance to the contrary, Mr. tireeley was "a hearer sewell as a doer of the Word." His eyes might cless, bid great head fall upon his breast, or war, from side to aled, drawing the body after it, presenting the usual external indications of sleep, but his mebital interior faculities were sometimes so far awake that when the service was over he could give a clear account of the sermon, both as to the subject, pian and matter. I have tested this a dozen times or more, and never found them wanting. It was to me a very curious phesiomethon, and T studied it with deep interest whenever an opportunity occurred. I will give two illustrations of this singular peculiarity from my own clear personal recollection.

I went with him to hear a discourse from the Rev. William Henry Channing. It was Sunday morning, and the topic announced was one in which he felt a special interest. Mr. Channing was thee, in fact, ministering to a congregation of which Mr. Greeley was a prominent member. It was in a hail on the west side of Broadway, near Canal Street, where Dr. Dewey had preached alrordime. On the way thither, Mr. Greeley begged me to keep him awake. We occupied a settee within six feet of the platform and right under the eye of the preacher. I tried to keep him awake by frequent tugglings at his elbow and playing a by no means soft tation upon his ribs. But it was of no use. He was "induodiling" through the whole

thousand little shades and colors of enjoyment are always in reach of our memory, and to these can the blind man turn as readily as one in full enjoyment of this marvelous sense of the beautiful.

No matter how far we may be separated by miles of distance, to the mental sight, its sever in range when we will it, and the keener the love of detail, the finer our sense of the beautiful, the greater and desper will sever be out enjoyment of the pleasures that are kept from out bounds or right to own, but reserved for our other senses, to place away in the mind's choicest art gallery for remembrance and daily contemplation; and to those who observe the cigaest will belong the largest selection of plaintings, scenes, friends, and found places to brighten our recollection of lifer-rarest scenes and incidents.

It is this that gives by to the sick, the sorrowing, and the disappointed. It is the longing look backward over the swift journey at the landmarts we have passed and the joved ones we have known, that endears all after-pleasures and furnishes a solace to those who shall see them no more forever. It is this that enlarges the wiston of the trained mind over the unlearned, and opens new books full of gens and rich drawings that remain with leaves uncut to the careless and thoughtless observers of nature's grand landscapes.—J. W. Donecan in The Current.

Seance with C. E. Winans.

To the Exitor of the Religio-Philosophical Journal:

C. E. Winans was at my house in this city from the first to the fifteenth of Aprit. He gave thirty-seven private sittings, all perfectly satisfactory as far as I could learn. The object of my writing this is to give your readers an account of the sittings we had for slate-writing and partial materialization. We placed a covering over our breakfast table with shawls and table-cloth, thus making a cabinet. Mr. Winans held a slate within the curtains under the table, the elsate first being washed clean with a wet sponge by myself. In a short time we could hear the writing being done. Mr. Winans held the slate in his right hand; the left hand on top of the table when writing was being done. The first message written on the slate was:

"Joe Paul: How do you do, Brother George?"

My name is George, and I have a brother Joe who passed to spirit-life about twenty years ago. The next message was:

"We are yight to be here. Obt. If mother could

next message was:

"We are glad to be here. Obt. If mother could know thia..." J. W. P."

My brother's name is J. W. Paul.

"Emma Dague's love to papa, please," was writw thia.—J. W. P."
y brother's name is J. W. Paul.
Emma Dague's love to papa, please," was writNo one in the circle ever knew such a person.
ngulry I found she was the daughter of Hon. R.
ague, of this city, who passed to spirit-life sevyears are.

A. Dague, of this city, was passed.

A. Dague, of this city, was passed.

The next message was: "I am William Dague; was murdered twenty-five rears ago."

The question was then asked: "Are you any kin to the Dagues here?"

The answer was: "I am a brother."

"Where were you from?"

"Where were you from?"

"Oblo."

Mr. D. had a brother by the name of William, who lived in Oblo.

On the Sunday following, Mr. J. B. Dague came, and we sat for slate-writing in the same manner as I-have described, Mr. D. carefully inspecting every thing, in order, if possible, to detect fraut." Mr. D. brought his own slate. He asked William to tell who nurdered him. The answer was written: "Why do you ask when you know the man who went with me?"

The facts are as follows: William Dague and another man started for California about twenty-five years ago in a wagon, and-was never heard of since. Mrs. Jackson, an estimable lady, myself, wife and daughter, E. G. Paul and wife, with Mr. Winans, the medium, made up the circle. After several communications were written by my brother, my wife's sister and others, this was written:
"Well, mother, I am glad to meet you. Your golden-haired boy."

The slate was cleaned and the paxt message was:
"Ob! what a shock to your sensitive nature! You came too last to see me buried."

A hand was seen to part the curtain, and write on a slate beld by Mrs. I talso took a bell out of her hand and rung it. Then a larger hand appeared, wrote on the slate, rattled a bell, and threw it on the top of the table and signed the name, J. W. Paul. My father also reached out his hand and wroten message, and signed his name, W. W. Paul. His forefinger was off, and his hand appeared as natural as life. Mr. Aaron Harlin, a Christian milaster, some seventy years old, came the last day Mr. Winans was here, and had a sitting, and was wonder-stricken as for slate-writing—my familty, Mr. H. and the medium. After several communications were written by my spirit friends, the name, John Harlin, was written. I asked Mr. H. if he knew the name. He replied: "Indeed, I do. I had a brother John, but he had a middle name," and asked: "If this is my brother John, please write your full name," which was tone.

was vone.

Then a hand reached out and patted Mr. H.'s hand, shook it and pulled it under the curtaina. This almost overcame Mr. Harilia with joy. Here I re-

most overcame Mr. Harilu with joy. Here I remarked:

"Mr. H., you can go to orthodox meetings and hear orthodox preaching all the days of your life, but you can learn more in twenty minutes with this medium, of the future life, which brings a pure peace of mind that the world cannot by."

I will say that Mr. Winnon is a gentleman and a good, honest medium, and is doing a wonderful work for Spiritualism. He has improved much in the lest three years. I feel that I can recommend him as a good, true man and medium. He is not fully developed yot as a materializing medium, but gives entire satisfaction as far as he has given sittings, tests and materialization scances.

Oscools, lows, April 30, 1885. Gro. M. Paul.

It the Editor of the Religio-Philosophical Journal:

Many of your readers have, no doubt, with me appreciated and enjoyed the caim, pleasant way in which Judge Holbrook has reviewed in the Journal, of the 23rd inst, the communications of Messar. Coleman and Bowker in your number of May 2od. I hope none have overlocked it, for the subject, as the Judge says, is important; and for another reason also do I hope so. It is a matter of no little importance in what ione and temper Spiritualists write for publication. And if any do not recognize their own assuming and imperious airs, it is needful for their benefit as well as for the publicat, that some one should in a fair and kindly way hold the mirror. One at least of these two gentlemen has by his

it was of no use. He was "nidnoiding" through the whole discourse, not a little to Mr. Channings amoryance, who observed my unsuccessful efforts to keep his great auditor awake.

But now comes the wooderful part of my story. Mr. Speeley and I, when the service was over, went belief to the property of the property of the method of the property of the next ment a column, which appeared in the Tribune of the next morning. Mr. Channings may unterly amazed when he asw it, and afferward asked me if it was possible Mr. Greeley had made the report. When I told him that I saw him, while we appeared it is a specific to the cuty had made the great astonialment. "Why," said he, "I could not myself have made so accurate an abstract or my own discourse, which though premeditated, was extemporaneous. He had not only given the substance of what I said, but has followed my line of thought, and remembered not a little of my language."—Older Johnson for Christian Register.

The Eyes of the Mind.

Passing an art gallery frequently, I have often noticed a middle-aged blind man, and his younger wife sitting in a large room edjoring an animated that with the propristor about the clear bleaness of hall an and New Mexican sky-light, the fine-woot hallow with a deeper interest by the sightless man the careless and casual observer of these highly wrought reproductions of nature.

Missing on the theme of seeling with mental eyes, I am led to believe that many persons are billed whit a deeper interest by the sightless man the careless and casual observer of these highly wrought reproductions of nature.

Missing on the blemes of seeling with mental eyes, I am led to believe that many persons are blind who the careless and casual observer of these highly wrough reproductions of nature.

Missing on the blemes of seeling with mental eyes, I am led to believe that many persons are blind who the careless and colors of enjoyment are always in reach of our memory, and to these can the house of the light of the college of the college of the college

To the Editor of the Retigio-Philosophica Journal:
While visiting Chicago, I called on Mrs. Kate
Blade, state-writing medium, and was much graufied with the results of a sitting. We sat at a large
two-leaf table, and a slate bought by me was placed
under the right hand leaf. Presently the rape commenced, and the writing in a few minutes afterwards, by distant relatives, who were almost forgotten, and also by my wife, her name signed in full, in
her own handwriting.

Wh. Mason.

ten, and also by my wife, her name signed in full, in her own handwriting.

W. Mason.

H. G. Woodworth writes: When will this irracked and about he trade-mark " fade out. If all the differential in religion were massed and compelled to give honest answer to the question, What is your notion of true manhood? there would be agreement enough to justify "One fold and one shepherd," And if the masses would be honest with themselves in secret before food, and make a decent effort to be true to their highest convictions of duty, all could shake hands and drop the "trade mark," and let the ambition be to excel in holy living, I suppose the trouble is that most people had rather see some one else on the cross of self-denial than to be there themselves. But there is no road to a life of pure spirit and reason only by self-denial.

Austin also give promise of becoming an excellent medium.

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Austin also give promise of becoming an excellent medium.

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Austin also give promise of becoming an excellent medium.

On sunday night, May the 10th, we held a séance at my house, but did not get any committed at my house, but did not get any committed to be favorable. On the following any committed to be favorable. On the following day, being do to be favorable. On the following day, being do to be favorable. On the following any committed to be favorable. On the following at my house but did not get any committed to be favorable. On the following at my house but did not get any condition as and in his power last play.

We were attending the great Congress of Spirits and its promitted to the following comm

The Failure of Private Advertising.

Why Cards, Circulars and the Like are Fallures a

Within the last few years it has become the fashion with some people to do their advertising in their own private way, instead of through the newspapers. Some distribute cards, some circulars, some pamphiets, some even almanacs, and some inconceivable monstrostiled of oddity, circulating them by the hundreds or thousands through the mails. The printer's art has been taxed to the unnost to gratify the tastes of these advertisers. Some of the finest as well as some of the baset specimens of the art of engraving, of chromo-lithographing and of color printing are being produced for these purposes, and every conceivable style of fancy paper is brought into requisition. The advertisers we with sach other in the elegance of their designs and the costilinese of their desices, taking it for granted that the receivers will conform their estimate of the status of the advertisers to the artistic pretensions of his advertisement. Some people may regret that the proble art of printing, at the period of its highest achievements, should be subjected to such debasing uses; but, to those who thus employ the art, it should be equally a matter of concern that the debasement so completely fails of the object for which it is intended. With him who notices such advertisements at all, the first feeling on receiving one of these superbased and the subjects of the subject of the subject of its elegant illustrations are chairs and tables, refrigerators and brooms; he throws it down with an inceinable grudge against the man who has been quilty of such a ridiculors prostitution of art, and, without exactly knowing it, he is distinctly convinced that a tradesman who spends so much money in such an incongruous way is not likely to be endowed with the common sense of a good man of business or to sell cheaply.

In truth, however, those who take any notice whatever of this flood of amouncements form but a very small percentage of the use and they are never opened but with disappointment, because they come in the place of letters really hoped fo

these drumming missives to be an intolerable nuisance that should be denied the privilege of the mails.

Men of business who resort to this method of advertising cannot be ignorant of the fact that the people whom they would reach have become nauscated with it. They must be aware that they themselves disregard all such appeals for patronage; and what reason have they to suppose that others receive their applications with more patience? Sagacious advertisers are beginning to see this and are returning to the old method of public announcement. The newspaper is, in every sense, the best medium for advertising; and, for a given result, it is ty much the cheapest also. It reaches a far greater number of possible customers than any private announcement can; and it is more certain to receive attention. The private circular is thrown aside as a thing which people have come to regard as a bore, and which is neglected because its recipients have no time to attend to it. The newspaper is used in each darknown of leisure, and readers find interest in reading its advertisements as well as its news, because of the variety they present and the information they convey respecting a wide diversity of interests. It may be eately estimated that an announcement made through the press is noticed by fifty readers, where, made in a private way, it would reach but one. If, therefore, the same almount were expended in either case, the result would be fifty-fold better from the former method than from the latter. There are, undoubtedly, cases in which the citcular is a better medium than the newspaper. Such, for instance, as where the matter is necessarily lengthy, and the cost of newspaper space would therefore be very large. But such cases are quite exceptional; and the sooner advertisers learn the folly of their present large expenditures is a cetting publicity through privater means, the better for their pockets and their success.—New York Commercial Buildith.

The Experience of a Catholic Lady in

The Experience of a Catholic Lady in

The Experience of a Catholic Lady in Investigating Spiritualism.

To the Editor of the Retigis-Philosophical Journal:

I am a member of the Roman Catholic Church. In that church is found a class of mysile literature, which is full of phenomena similar to modern Spiritualism. That style of reading has always fascinaled me, so, therefore, it was with a prejedice to favor of its possibility that: and a young friend, also an ardent Catholic, went to Mra. Grey's residence on Sith Street, New York, to witness an advertised materialization. Her son, whom she called De Witt, was the medium. There were about a dozen people present. Before commencing, a dollar was collected from such person: the room, a back parlor with folding doors; a cabinet in one corner; a closet closed by a curtain in the opposite one. The cabinet was examined, but not the closet. All light was extinguished. Then phosphorus balls floated, bells rang, and guitars played. My friend was quite alarmed. The gas was then faintly lighted; ghostly figures in white appear, and the floor creaks. My friend thinks also recognize a dead nun and cries: "Is that you slater?" Mrs. Grey bids her come to has ghost. In fear and trembling she approaches. Mrs. Grey abst. Do you recognize her?" "Yee, is her reply. She comes silently back to her seat, and whispers to me: "It is the medium. I recognized his black hair which has escaped under the intrinsic stome. If they give you an opportunity, go up? Soon my turn came. I verified for myself my friend's report. It was all as she had whispered. We said nothing at the time, but later our discovery reached Mrs. Grey's ear. The explanation was the usual one. De Witt was entranced and dressed by the spirits, who then transformed him into the likenesses of the belowd dead ones. The Virgin Mary appeared for the benefit of myself and friend.

After this experience Spiritualism ceased to interest me until an accident threw your paper in my path. I read it; a new light in regard to the occult sclone dawned upon me. Your own ardor i

To the Editor of the Itelator Philosophical Journas
Spiritualism is taking a permanent hold on some
of our best citizena. When I came to this Stata, three
years ago, there was not a Spiritualist to be found in
this section. By ionning books and distributing papers devoted to Mesemerism and Spiritualism, several
have been led to investigate and, as a consequence,
some have become thoroughly convinced of the truth
of spirit communion. We hold circles for development whenever convenient. Mr. A. W. Hottey is
being developed as a writing medium; Miss Martha
Austin also gives promise of becoming he recollent
medium.
On Sunday night. May the 10th, we had a second

Moral Psychic Force.

Moral Psychic Force.

Most people have an aversion for submitting themselves to hypnotic influences. They have a natural feat that the operator or positive may obligate orgreat a control and abuse his power. After many experiments under the most favorable conditions, the writer concludes that a sensitive remains a sensitive only so long as the positive retains purity of intention. Just as soon as the positive becomes merely animal, that is, losses moral control of himself, at that moment the sensitive becomes positive, and like similar poles of a battery, the former sensitive, but now positive, repels the positive. The following is one of many cases that illustrate the truth of the position. A young lady of about twenty-four, known by the author to be of the highest integrity, having submitted herself to numerous tests, developed into such susceptibility that the intellections of the positive could be communicated to her when in the hypnotic state, independently of physical means. For instance, while bindfolded, she accurately described coins and other small objects taken from persons in the company present. This condition was attended with a high activity of the spiritual sense, and appeared to be dependent upon it. The readiness of communication between the operator and himself being explicable in no other way, as she was able to give a minute delineation of even the smallest coins as well as repeat figures noted by, the positive This demonstrates that the thoughts of the positive were flashed upon her sensorium, as the telegraphic characters do the mirror. In the course of these experiments, whenever the positive would conver the impression to the sensitive that he had allowed his lower nature to predominate, at once the sympathetic conditions would terminate. The sensitive that became a positive, was no longer under control, and would, make such remarks as, "I wish you would go away; I don't like you." Upon the positive's returning to his previous mental state, the trance condition would reminate. The sensi

Col. Haker's Presentiment of Death.

[Ben: Perley Poore in Boston Budget.]

President Lincoln and Col. Baker were initimate in childhood. They attended the same echool, joined in the same boylas sports and were constantly together, and when they had grown to manhood, their nothinacy had ripeced into ardent friendship. In a conversation which occurred between them Col. Baker expressed a conviction that he would soon be shot in battle. The President endeavored to persuade him from entertaining such gloomy foreshodings, but added: "Colonel, in case you should be one of those singled out to fall in this contest, which had been continued to find the should be one of those singled out to fall in this contest, which the interment shall be here in this city, in the capit of the nation, in the government counsetry." Col. Baker spoke no word of dissent, and begged the President that the news of his death, which he felt must occur, should be withheid from his wife as long as possible.

President that the news of his death, which he felt must occur, abould be withheld from his wife as long as possible.

Dining with George Wilkes at Washington, soon after the battle of Bull Run, Col. Baker, said:

"Wilkes, I have some peculiar notions as to the part I am to play in this extraordinary war, and I want you to bear in mind that what I now say to you is not the result of an bile fancy or vague impression. It is doubtful if I shall ever again take my seat in the Senate!" To the look of surpples which Mr. Wilkes turned upon him at this expiression, he rereplied: "I am certain that I shall not live through this war, and if my troops should show any want for the United States, to turn my face from the enemy!"

Col. Baker was a Senator from Oregon, yet he box deep interest in California politics, and in the appointments to California no micro and as a Senator colon. On one occasion he appeared before the Senate on how the control of the present of the colon. On one occasion he appeared before the Senate on how had received a foreign appointment. "He is no drunkard, said he; "he may occasionally take a glass of wine, as you do, Mr. Sumeer, but he is no more a drunkard than I am." The nomingation was confirmed, but the man died a year or so afterward upon to pay a note given to Col. Baker for legal services in securing his confirmation.

Freedom of the Press.

Freedom of the Press.

Rev. Mr. Ryan, a prominent Catholic priest of Detroit, Mich., preached a sermon a week ago in which he severely attacked the freedom of the American he severely attacked the freedom of the American press. He was "heavy" on editors, reporters and contributors. The newspapers of Detroit took the matter up and handled Father Ryan pretty severely; then Mr. R. replied in a letter to the Detroit Post of the 21st and the enclosed cilp is a note in reply to his letter. It appeared in the Detroit Post of Saturday, May 23rd/mal is from our contributor, Thos. Hardling of Sturyle, Mich.

his letter. It appeared in the Detroit Post of Saturday, May 23rd mad is from our contributor, Thos. Harding; of Sturgis, Mich.:

"The Rev. Mr. Ryan, in the Post of May 21st, says in reference to the sermon complained of, that his text was 'Inquire for the old paths.' The burden of his sermon and lettire was the true way to gain spiritual advantages; and yet to ordinary people it would seem as wise to 'inquire for the old potatoes' to build up our physical health to-day.

"He further remarked: 'There is a great demand in this age of advanced thought for a new way,' and he complains that 'editors and reporters often culter the field of theology.' That is part of the price which he pays for living in a free country and in the nine-teenth century. If there is a 'demand for a new way' it is because the people 'lire in an age of advanced thought' that they 'inquire for it.'

"'One half the contents of penny newspapers, he says, 'is made up of lies, one half of the other half mistakes and half of the remainder is guessed at.'

"It inght not be quite polite to ask the reverend gentleman whether there are any 'lies' in his theology; but it is admissible to laquire how much of it is 'made up of mistakes' and what proportion of 'the remainder' is 'guessed at.'

"The Popple' of finis age of advanced thought' are asking these questions, and if 'fir. Ryan will not, or cannot, answer them, they will answer them for themselves, and et upon their coordinaton, too.

"Sturgis, Mich."

Mrs. E. L. Watson.

Resolutions Unanthously Passed by the audience at the Closing Session of Twenty Months at Metro-politan Temple, San Francisco, Cal.

politan Temple, San Francisco, Cal.

WHEREMAR, We are to be deprived of the ministrations of our beloved speaker. Mrs. Elizabeth L. Watson, we desire to publicly express our warm regards
for her as a woman, and our high appreciation of
her as a public leacher, therefore be it.

Risolecal, That we consider Mrs. Watson as one of
the ablest inspirational speakers in the spiritual and
reformatory service. She is continued in our hearts for
her fearless denunciation of wrong-doing, and her
eloquent and realous advocacy of putity and justice.
Under her able ministrations with us many servowing

becomes and research survoice; or puttly and justice, Under her able ministrations with us many serrowing hearts have been comforted, many carrest, seeker after truth as expounded by her angelic inaptrershave been enlightened and encouraged in their purposes. While we deeply regret the necessity which is to temporarily deprive us of her services, we look forward to her return in August with aggerness, and tender her the assurance of our continued support and hearty co-operation on the recumplion of her work for the angels in this Temple.

Recoloci, That we deeply sympathizs with our sister in her sorrow for the approaching departure of her mother to superual life. May she reach her side in season to once more clasp the hand which guided her in infancy, and may she be comforted by the knowledge that the good angels who have through herself so tenderly presented to many bereaved hearts the surety of a happy reunion in the bright home "past the gate which death unbars," will be with her to sustain and comfort her under all earthy trials.

Alexen Montrox, Manager.

Jacob Hummarel writes: The Journal is ce-

Notes and Extracts on Miscellaneous Subjects.

Birmingham, Ala, now makes 400 tons of iron The State of New York contains 100,000 French

Farm rents in England have declined 6 per cent.

Mammoth Cave, in Kentucky, receives 3,000 visit-re annually.

There were 48,000 visitors from the North to Flo

There is a gorge in Yellowstone Park whound can be heard. Brooklyn claims a population of 700,000, or about half that of New York.

There are in the United States \$4,000,000,000 of ratered railway stocks.

Telephone subscribers in Mazatian, Mexico, pay an naual reatal of only \$5 per 'phone. The Mormons have increased in this country be-ween 500 and 600 per cent, since 1850.

Eight hundred thousand colored children were night in the Methodist schools last year.

taught in the Methodist schools last year.

A Frenchman who loves his wife calls her his "darling cabbage" or his "little blue rabbit."

Oregon is suffering from drouth. "Every day of delay," says the Orronian, "costs \$100,000.

It has been said that swallows and sparrows foreake a district when cholera is about to appear.

New Orleans contains seven white women to six men, and four negroe worse sold at Richmond, Kyafew days ago, under the vagrant laws of the State, There are more than seven million farmers in the United State, or nearly one-eighth of the entire population.

A watchmaker in Milwaukee has trained a com-non canary bird to sing faultlessly "We Won't Go Home Till Morning."

fowa contains more persons who can read and write in proportion to her population than any other State in the Union.

Electricity is now employed in extracting teeth, a recent teeth in fire seconds.

seven teeth in five seconds.

During the past twenty-six years more residents
of Massachusetts committed aucide than fell in battie during the entire war.

The richest colored man in Philadelphia is John
McKee, a real estate dealer, who is estimated to be
between \$200,000 and \$300,000.

Mrs. R. B. Hayes has bought and fitted up a bouse in Savannah, Ga, where colored giris can be thor-oughly trained in skilled housekeeping. The current of Lake Erie has an effect upon the adjacent shore sufficient to make the spring season from two to four weeks earlier in and around Tole-do than at Buffalo.

do than at Buffalo.

Three counties in Western Kansas, together as large as the States of Delaware, Rhode Island and Connectical, propose to utilize the waters of the Arkansas River for purposes of irrigation.

The Journal of Education thinks that a large amount of benevicient fund from the North has been unwisely expended in the South, and wasted through ignorance of what was aiready doing in the public schools and other educational enterprises.

When Mr. Clareland wast to select a naw in the

schools and other educational enterprises.

When Mr. Cleveland went to select a pew in the Washington church which be attends, he was asked, what part of the billding he would like to sit in. "Well," he said, "i don't want to be so near the minister that he can see whether or not I am listening."

They have a drink in Iowa called "bopine." It is said to resemble beer so closely that even an expertannot detect the difference. A saloon keeper has been prosecuted for selling it, but the jury held that the sale of "hopine" is not a violation of the prohibitory liquor law.

Among catfish it is not the mother fish which takes care of the eggs and young, but the male or father fish. He not only guards and hatchee out the eggs, but also, after the hatching, takes a paternal interest in his somewhat voraclous as well as numerous brood or school of 'kittlens."

A writer has been estimating what it costs each

leggs, but also, after the hatching, takes a paternal fulcrest in his somewhat voracious as well as numerous brood or school of "kittens."

A writer has been estimating what it coats each individual for necessary food of sufficient variety per day and year; and also the value of the total amount of food upon which the people of the United States subsist for that time. He makes it \$4,540,000,000 annually for the whole people, and for each individual, \$80.81 per year; and only 20 cents and 8 mills for each person per day.

In a mine in Grass Valley, Cal., that had for many pears been flooded, it was found upon renewing operations recently, that a drill hole in a velo of quart; had healed up around sessall not of iron, or "spoon," that had been left in it, and that several clusters of small crystals had shot out in a fractured portion of the velo. This is quoted to prove that metals grow, like wood and other products of the earth.

The theory of the decadence of the supply of occan food fishes receives a severe blow from this year's experience. Mackerel are phenomenally plenty and the catch has been enormous. Herring in some quarters have been so numerous that the catch could not be used. Ood have been caught in unusual numbers, and almost all kinds of salt water fish are cheaper than they have been caught in unusual numbers, and almost all kinds of salt water fish are cheaper than they have been before fork long time. A Sodik Carolinian tells a strange story in natural history. While out hunting he kilied the mother of some young squirries and secured four of the little once unburt. He carried then home and gave them to a cat that had lost her kittens. She took charge of them and became exceedingly fond of them, and now they are frisky little fellows running every where and growing finely. They seem to like their stepmother.

stepmother.

Randolph Bogers, the eminent American sculptor in Rome, has presented to the University of Michigan casts of all his works, about seventy in number, including many of the most famous public monuments and statues of eminent mea, besides ideal creations. With this, and other gifts already received from the late H. C. Lewis and other benchars, the institution will have a gallery of art perhaps superior to that of any other university in this country.

country.

The number of stars visible to the naked eye is commonly greatly overestimated. Let one begin to count the stars and the false impression is soon dispelled. The whole number of the stars down to those of the fifth magnitude inclusive, its hardly more than 1,500. Stare of the sixth magnitude are the tiniest specks of light, visible only in a favorable state of the atmosphere, and these included will not bring the count much above \$4000, except for persons who have extraordinary keenness of sight.

A continuous in Germanitown Pa. who was great-

who have extraordinary zeenoes of signi.
A gentleman in Germantown, Pa., who was greatly annoyed by a colony of sparrows that had taked of his house, got rid of by a novel expedient. One day he purchased half a pound of red pepper, and giving up to the hisrd etery, opened the windows and affect has perper down through the try. The alarm of the sparrows was evinced by the haste with which they left their hiding places. Every bird tool tid departure, and his premises are now clear of

them.

A colony of infidels was founded five years ago in Berton county, Mosouri. A correspondent of the St. Louis Globe-Democrat, who spent a day and a half in the new down called Liberal, says that the experiment is a failure; that the town, instead of keeping pace with fowns of the same age, has fallen far behind them, and instead of being the happy, prosperous community it promised to be, is shriveled, contracted, forn in two by dissensions, and in a condition where only prompt action in behalf of its friends toward a complete reorganization will save it from disintegration.

A pension which had been recreated to the form

guided her is infance, and may she be comforted by the knowledge that the good angels who have it from disintegration.

A pension which had been regularly paid for 502 reaves hearts the surety of a happy remind in the tright home "past the gate which death unbars, will be with her to sustain and comfort her under all earthly trials. Alent Morros, Manager.

Jacob Remmel writes: The Jounnal is essential to provide food for my spirit No other paper furnishes such a naintable banquet for ma Long may it survive to furnish lis weekly repest for starring humanity.

W. M. Borr writes: Please keep the Jounnal tooming to me. It is the soundest paper I have ever read.

Failure

The Cause

He Never Knowed.

Old Billy B. was a plous man, And heaven was his goal, And heaven was his goal, For, being a very saving man, Of course he'd saved his soul, But, even in this, he used to ear, "One can't too careful be;" And he sang with a ferror unassumed, "I'm glad salvation's free."

But the means of grace, he had to own, Required good, hard earned gold; And he took ten pews, as well became The richest of the fold. "He's a noble man," the preacher cried, "Our Christian Brother B." And Billy smiled as he subjet nine, And got his own pew free.

In class meeting next, old Hilly told
How heaven had gracious been,
Yea, even back in the dark days when
He was a man of sin.
"I was building a barn on my river farm—
"All I then had," he said;
"I'd run out o' boards, an' was feedin' hands
On nothin' but corn bread.

"I tell ye, brethren, that I felt blue,
Short of timber and cash,
And the' I'd die when the banks then bust,
And flooded all my mash,
But the Lord was merciful to me,
And sent right through the rift
The tide had made in the river banks
A lumber raft adrift.

"Pienty o' boards was there for the barn,
And on top was a cheese,
And a bar' o' pork as sound and sweet
As any one ever sees.
Then I had bread and meat for the men,
And they worked with a will,
While I thanked God, who'd been good to me,
And I'm doin' it still."

A shrill-voiced sister cried "Bless the Lord!"
The whole class cried Amen!
But a keen-eyed man looked at Billy B,
In a thoughtfol way, and then
Asked: "Brother B, did you ever hear
Who lost that raft and load?"
And Billy wiped bis eyes and said,
"Brethren, I never knowed!"

— Boston Evening Gasette.

At Cassadaga.

To the Editior of the Religio Philosophical Journal:

Having spent a fortnight during camp meeting on these grounds in 83, and several months in 84, and fluding it a healthful locality, physically and spiritier, and I hope for a much longer stay. On my way up yrall from Dunkirk on the 1st of May, I felt, perhaps, that I had been premature in my coming as an occasional snow drift still remained; but on arriving at the camp ground, I found carpenters, painting at the camp ground, I found parpenters, painting at the camp ground, I found parpenters, painting at the camp ground, I found parpenters, painting and the stay. The Cassadaga camp also appeared to have become an established fact, to which the people seem to be just sawakening. The necessity for a large number of cottages has assected lessify, and the immences hotel that reminds me of a bull with its numerous little tubers, will soon, a the present rate of increasing demand, have to be used as the little back kitchen to a capacious, imposing modern front.

I find the Solritualists here (the only place I have

is the little back kitchen to a capacious, imposing modern front.

I find the Spiritualists here (the only place I have ever had the pleasure of meeting them) a whole-souled people, willing and ready to extertain all who may come, and like the omulbus, there always seems to be "room for one more."

I have a cottage almost completed and will soon have my "home circle" again, where I shall be found in my next letter; but like a child let out to play, I find so much on these beautiful grounds with its budding trees, beautiful flowers and lakelet at our feet, that I must needs defer the home circle experience until then.

M. J. RAMSDELL.

Spiritualists Organizing.

To the Editor of the Religio-Phi

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of this place, feeling the time for a closer bond of fellowship than a common belief in the intercourse between the denizens of this world and those who have already been translated to the spiritual realm had arrived, last Sunday, organized themselves into a Society, electing the following officors: President, V. J. David; Vice-Presidents, Mrs. S. H. Tayler, W. D. Thomas; Secretary, Mrs. M. & Jadwin; Tressurer, Mrs. M. F. Black.

There are not many of the faith, confessedly, in Buchanan, yet there is quite a number of inquiring, ilberal-minded men and women who are weary of the husks of "orthodoxy," and this fact, together with our own spiritual craving, has been the inspiration of the movement. We trust to be able, from time to time, to engage the service of such media and rostrum speakers as will enable us to report good results from this organization.

Buchanan, Mich., May 25, 1885.

UNCO. JETTIN.

UNCO: JETTIN. nan, Mich., May 25, 1885.

Useful Invention.

The operation has been successfully accomplished by a German chemist of separating rags of cotton and wool mixed by subjecting them to the action of a jet of superheated steam. Under a pressure of five atmospheres the wool melts and sloks to the bottom of the receptacle, while cotton, linen, and other vegetable fibres stand, thus remaining suitable for paper manufacture. The liquid mud which contains the wool precipitated by this means is then dessicated; the residue, to which is given the name of azotine, is completely soluble in water, and is valuable on account of its nitrogen. The increased value of the pulp free from wool is sufficient to cover the cost of the process.

TO CONSUMPTIVES.

Reader, can you believe that the occator afflicts one-third of mankind with a disease for which there is no remedy? Dr. R. V. Fierce's "Golden Medical Discovery" has levered bundredwor cases of consumption, and men are sixing to day—beatthy, robust men—whom physicians bronounced incurable, because one lung was almost gone. Send two stamps for Dr. Pierce's pamphlet on Consumption and Kindred Affections. Address WonLor's DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

The Wisconsin brewers have discovered that the new license law is so loosely drawn that a brewing company may retail its own beer without a license. The result is that new beer shops are springing up in the cities of that State.

Biliousness

y prevalent at this season, the symptoms being
taste, offensive breath, coated tongue, sick
toke, drowslenes, districts, loss of appetite. If
condition is allowed to continue, serious conmose may follow. By promptly taking Hood's
parilla, a fever may be avoided or premature
prevented. It is a positive cure for billousBold by all druggists.

In Oubs two hours before a paper is distributed on the street a copy must be sent, with the editors name, to the government and one to the Censor.

When the paper is returned with the Censor's indorsement the paper may go out to the public.

Our Planet, Its P Soul of Tanger of Soul of Soul of Tanger of Soul of

Many ladies who for years had correly ever en-joyed the luxury of feeling well have been so reno-voted by the use of Lyda Pinikam's Vegetable com-pound that they have triumphed over the ills flesh is said to be helr to, and life has been crowned with added charms and fresher beauty.

The Old Testament Revision Company, which has just submitted its report to Convention in England, their sighty-fire sessions, and finished in June, 1884. These seemions, of about ten days each, comprised 792 days of six hours at a sitting.

Scrotula discusses manifest themselves in the spring. Hood's Barraparilla cleaness the blood, and removes every taint of scrotula.

Immense swarms of grasshoppers have appeared in Panoia County, Texas, on the Louisiana border.

St. Louis, at last, is building a club bouse.

Bank

may fall, and yet, by wise management, regain its credit. So, also, if wise counsels are followed, the strength and vigor of a falling constitution may be restored. Many cases like the following could be cited: Frank Laprise, Salem st., Lowell, Mass., Says, that on account of impure blood, his whole constitution was shaken. After taking Ayer's Sarsaparilla freely for a month, his heart's Sarsaparilla freely for a month, his part of the strength of the streng

Speculation

as to what will cure Dyspepsia, vanishes of all his sufferings, "enough to kill a before the light of such evidence as that furnished by O. T. Adams, Spencer, O., who says: "For years I suffered acutely from Dyspepsia, scarcely taking a meal, until within the last few months, without enduring the most distressing pains of cured of liver and billous troubles by Indigestion. Ayer's Sarsaparilla saved my life. My appetite and digestion are good, and I feel like a new man." "Two bottles of

Ayer's Sar saparilla

saparilla cured me of Dyspepsia," writes
Evan Jones, Nelson, N. Y. Mrs. A. M.
Beach, Glover, Vt., writes: "A humor
of the blood deblitated me, and caused
very troublesome scrofulous-bunches on
my neck. Less than one bettle of Ayer's
Sarsaparilla has restored my appetite and
strength. It has also greatly lessened the
swellings. I am confident they will be
enfirely removed by continued use of the
Sarsaparilla." Irving Edwards, Ithaca,
N. Y., was afflicted, from boyhood, with
scrofulous sere throat. Four bottles of
Ayer's Sarsaparilla cured him, and he has

Never

since been troubled with the disease.

Fails to vitalize the blood and expel impurities.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all Druggists. Price \$1; six bottles for \$5.

For Good Purposes Only.

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park, Kanada, Tetas, Colorady and Washing-Netrosta, Lance, Thine, Occasio, and Washington Territory, and the summary of the Prince of the Prin

vants to teach David Sanskrit! Mrs. — asked ne for a parcel which she tells' me you had sent brough Babools? What parcel? I have neither seen nor heard of it, and I know nothing from Basools? It old her that you had bought two dotts, but ou had forgotten to sent them by me. Buy them and sent them that I may not have told a fit. She sked me when you were coming, and said that you sere always complaining in your letters] that you amn Madras and us, and curse your life, and say always that if you stay there you will die. Flapdoodle, dear Marquise. You would complain much more layers that if you stay there you will die. Flapdoodle, dear Marquise. You would complain much more fry our, the other for me. Yours is a present for ou on the part of your humble Luna-Melanconica, if wenty-six rupes dress from your — is a raud. I put it on yesterday for the first time to go mb breakhat at Lady Sassoon's, and I just ecaped oming home quite naked. Every morement, every outact with that cursed stay me.

ad. I pull to o yesterday for the first time to go hreakbast at Lady Sassoon's, and I just escaped ning home quite naked. Every morement, every tact, with that cursed stiff makes it tear, and my ket has twenty-three rents and holes, and even shirt presents solutions of continuity. His mere t and a shame! More than 30 rupees thrown ay! The mattrees also. The rain came in through windows of the railway carriage, which for a g time I could not shut, and the tarred cloth stuck the cushlons. Result: Railway cushlons and matem spoiled! Baboola bothered me and cried to go me for four days, as his wife does not accompany, and as he would have bothered me more in the urn journey. I was obliged to allow him to go, other result: I am here alone at Kandalalawalas the our old pent (who serves the Bombay Society W). Your Madon will never come back again, at its sure. There is gratitude for you! Brown is trict vegelarian.)

with our old peen (who serves the Bounday Society now). Four Madon stell neer come back again, that is sure. There is gratitude for you! Brown is a strict vegatarian.]

"I am alraid I will have to bring another Irish inmate, Miss—— The poor girl is very sick; her father says she was pining away after her amail-pox to come to us, 'go to Madam,' but her father would not let her, for he did not know ma. Now Istopped the night with them when Colonel and others were gone North on Sunday. They are nice people. The doctor orders Mary — change of air or she will die of consumption. When her father would not let her go to us, she said life was not worth living and began walking bare-footed in the mnd and cold water during nights and exposing berself. Now they are frightened and the father asked me to take her for a month or so, and that he would come himself to fetch her home. He gives her plenty mones for the robots expense and she eats hardy anything. When Colonel and party arrived, her father gave a grand entertainment in his party—a tea party to the Theosophists, and invited over 50 Theosophists for the process of the more made great friends with her. They are very respectable and quelt people, loving their children passionalety, hence letting them do what they like, but I am sure there is nothing bad in the girs. She will keep company to 'Paddles.' Many things to say but no time or room.

"Now, dear, let us change the programme, etc."

Here follows the Sassoon telegram plot, as published above. In explanation it should be stated that Mad. B. often addressed M. Coulomb as "Marquise." Luna Melanconica is a nickname for herself. H. P. B., as Christofolo is of Koot Hoomi. The Hokar flasco mentioned in the beginning of the foregoing letter was this, according to Mad. Coulomb. Mad. Biaratsky having received an invitation from Holkar of Indore, left Madras with instructions to Mad. C., that if she sent her a telegram she was to wire back the following:

"The Mahatma has heard your mental request in behalf of his highness.

But as on her way she received information that she was not to go, nothing of this was done, and so she calls it the Holkar flasco. That the above long, goesipy letter is a forgery of Madame Coulomb, in Blavatsky's handwriting, is extremely improbable, and the telegram plot is fraud in its concluding portion. The air. Ezeklel therein named, a cousin of Mr. Sassoon, has published a purported exculpation of Mad. Blavatsky in this affair, in which he says that some of the particulars of Madame B.'s visit to Poona are inaccurately put into the alleged letter, and that the telegram was not at all meant, even in the most distant way, to suggest the possession of phenomenal powers by Madame Blavatsky, and she never attempted to put before him or Mr. Sassoon the telegram in any such light. As regards the inaccuracies concerning Mr. Sassoon and his rupees in the letter, may they not have been made by Blavatsky herself? Her penchant for inaccuracy is thus attested by her warmest champions:

"In a book published under the authority of the Theosophical Society, that is with Mme. Blavatsky's own insprimatur. ('Hute on Esoteric Theosophy'; No. 1. Calculta, 1882), she is accused by her own friends of having two pronounced mental characteristics of a puzzling kind. , a tendency to tell lies in earnest, This able apologist of Theosophy writes of 'the to us famentable but incontestible fact that Mad. Blavatsky's converse is by no means confined to 'yea, yea, and nay, nay,'' but is, especially when she is in one of her less spiritual and more worldly moods only too fluent, and too often repeller with contradictions, inaccuracies, and at times apparently distinct misstalements. 4 too fees that for long the warmest of her friends haw, no solution of this ridde, which is one that'so initsgificies supposes ties of honeself.'' After expisioning that this state of mind is hopeiessly ineradicable in her present stage of advancement, the author of misstale per penaled to replay when she is in high spirite, and entirely free from higher i

is a sent and received just as it appears in the letter,—that identical telegram werbatim. As the telegram purports to furnish evidence of the existence of the Mahatmas and of their power to miraculously hear a conversation taking place in Poona, the statement of Mr. Rzekiel that the telegram was not meant to indicate the possession of occult power by Mme. B., and she never attempted to place it before him or Mr. Bassoon in such a light, is inconsequent if not puerile. How does he know Mife. B.'s intentions regarding the object of the telegram, that he asserts so bestively such and such was not meant thereby? If the telegram was not intended to prove the possession of occulite power by the Mahatmas, in connection with their agent, Mad. H. P. B. what other possible meaning could it have? Mr. Rzekiel's testimony to the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the telegram leaves little room to doubt the genuineness of the letter of Mad. B. directing that it be sent

gram. The length of the letter as published above, explains its overweight and consequent delay in delivery. In fact, the evidence is complete in every particular, and the so-called exculpation only confirms the truth of the Coulomb's statements instead of weakening them. Mad. B. and friends having made this a test case, it has been treated more at length than any of the other letters. Mad. B. alleges as a proof of the non-genuineness of the letter that the name of one of her best friends appears in it erroneously,—as H. Khandalawalla instead of N. D. Khandalawalla. If not a typographical error, the mistake may be only another example of H. P. B.'s characteristic inaccuracy. Slips like this are often made in writing; and as this appears at the very end of a long letter, when the writer was doubtless weary and may have written hastily and carelessly, such a slight error as this weighs as fothing against the overwhelming evidence above outlined, including the undisputed genuineness of the telegram itself. Mad. B. has also said that she hoped to get from Ramalinga Deb, the sender of the telegram, a statement concerning his connection with the matter. Up to the present time I have heard nothing further concerning this statement. To offset the convincing proofs of fraud which have been presented will require much stronger evidence of her innocence and the guilt of the Coulombs than has yet been fortheoming. If any such are in existence, they should be produced, in order that justice may be done and the truth vindicated.

The Beat letter is a note inclosing a letter (doubtless seemingly from Koot Hoomi) to be

vindicated.

The next letter is a note inclosing a letter (doubtless seemingly from Koot Hoomi) to be sent to Damodar K. Malovankar, a leading Hindu exponent of Theosophy and the present Secretary of the Society. The portions enclosed in brackets in English; the remaindents because.

enclosed in brackets in English; the remain-der in French:

"My dear friend. I have not a minute to reply. I beg you to send this letter [here enclosed] to Damo-dar in a miraculous taut. It is very cery import-ant.] Oh my dear, how unhappy I am! On every aide unpleasantness and horror. Yours entirely, H. P. B."

P. R."

The next letter refers to the celebrated handkerchief trick, which she pronounces a failure, but for all that is reserved for the dedification of certain uncritical Maharajahs. Instructions about placing hair in secret places for occult purposes are also given.

Theless the handkerchief is a failure. Let it so,

places for occult purposes are also given.

"I believe the handkerchief is a failure. Let it go. But let all the instructions remain in statu que for the Maharajahs of Labore or Benares. Every one here is madly anxious to see something. My hair will do well in the old town of Slou (but you should put it in an envelope—a sachet of some peculiar kind—and hang it where you hide it) or even in Bombay. Select a good place and write to me at Annitsir pour restants, and then after the first of the month to Labore.... Nothing more for S.—be has seen enough. Hare you put the eigenstein in the cupboard of Wimb——? Do something for the old man, Damodar's father."

The following is Myse Conleady.

enough. Have you put the eigarette in the copboard of Wimb—? Do something for the old man,Damodar's father."

The following is Mme. Coulomb's explanation of the handkerchief trick. At the request of Mme. Blavatsky, Mme. C. embroidered three handkerchiefs with blue alik letters, working the name of A. P. Sinnett on each of them. Two were laid on the top of the other, and after carefully fastening the four sides firmly, making,the letters of the hand kerchiefs meet exactly one on top of the other, the two were cut cross way thus dividing the name "Sin" on one side and "nett" on the other. The third handkerchief was left uncut. When Mme. Blavatsky went to Simla she left with Mme. C. at Bombay one of the cut handkerchiefs, taking with her the other one and also the uncut one. At Simla Mme. B. was to bring the conversation around to the phenomena she was to perform; then taking the uncut handkerchief she was to cut it across with a pair of edissors, and then by a little "leger-de-main" substitute the other one already cut corresponding to the one left at Bombay; one half of the substituted handkerchief was to be handed to Mr. Sinnett, pretending that the other half had been sent to Bombay. This "leger-de-main" that Madame pérforms is facilitated by the large sleeves she wears. She was to send Mme. C. a telegram with conventional initials, and according to what initials they were Mme. C. would know which half of the handkerchief she was to use and in what place she was to put it.

she was to use and in what place she was to put it.

It seems, however, that this trick was a failure. More successful was the famed Adyar saucer plienomenon. Mad. B. being invited to go to Octy with General and Mrs. Morgan, it was arranged with the Coulombs before her departure that during her absence, in the presence of Mr. Raghunatha Rao, Dewarr Bahadur, a saucer should fall from the shrine in Madras and be broken, and that the fragments being replaced in the shrine, almost instantaneously the saucer would be found whole as before. The Coulombs affirm that they still retain the pieces of the broken saucer, a duplicate saucer being substituted by Mons. Coulomb, through the opening in the back of the shrine. While at Octy, Mad. B. sent the following letter to Mons. Coulomb: "18th July. Dear Marquis...Show or send him."

the back of the shrine. While at Ooty, Mad.

B. sent the following letter to Mons. Coulomb:

"13th July. Dear Marquis....Show or send him
[Damodar] the paper, f. e., the slip (the small one,
not the large one, for this latter must go and lie near
lie author in the mural temple) with order to supply
you with them. I have received a letter which has
obliged our dear master K. H. to, write his orders
also to Mr. Damodar, and the others. Let the Marquise read them. That will be enough I assure you.
Ab, if I could only have my dear Christofolo defee!...
Dear Marquis—I leave the fate of my children in
your hands. Take care of them and make them
work miracles. Perhaps it would be better to make
this one fail on his bead. H. P. B.—seal the child
after redding it. Begister your letters if there is
anything within—otherwise not."

As Mons. Coulomb was Christofolo, allas
Koot Hoomi, it was natural she should miss
him, while she was absent from Madras. If
he had been with her at Ooty, what miracles
she might have performed there. This letter
shows that the occult letters, her children,
were sent by her to the Coulombs, 'to be delivered in a seemingly miraculous manner.
The following letter refers to the projected
sancer phenomenon. "The man 'Punch'"
is Mr. Raghunatha Rao.

"My very dear friend—You need not wait for the
man 'Punch'. Provided the thing takes place in the

"My very dear friend—You need not wait for the mau 'Punch.' Provided the thing takes place in the presence of respeciable persons [besides our own familiar muffs.] I beg you to do it the first opportunity. [Tell Damodar please, the 'Holy' whistis breeches, and St Poultice that they do not perfume enough with incesse the inner ahrine. It is very damp and it ought to be well incessed.]... H. P. Blavatsky."

Mme Coulomb has occasion to assure herself that the devil is neither as black nor as wicked as he is generally represented. The mischief is easily re-paired.—K. H."

paired.—K. H."

As neither Mr. Rao ("Punch") nor any other person of distinction had visited head-quarters to witness the saucer trick, a visit of General Morgan to the shrine was made the occasion of its performance. The following letter refers to the General's visit:

know at Ooty. K. H."

As soon as General Morgan saw-the saucer phenomenon, he signed his name as witness on the silp of paper found in the saucer which had been replaced through the hole.

The Mr. Srinavas Rao mentioned in the next letter is Judge of the Court of Small Causes and an ardent Theosoph:

"It is just post time, my dear. I have only an instant. Yes, let Stinivas Rao prostrate himself before the shrine, and whether he saks [amy thing] or not f beg you to send him this reply by E. H. for he expects something. I know that he scants. Tomorrow you shall have a long letter. Grand news. Thanks. H. P. B."

expects something. I know what he wants. Tomorrow you shall have a long letter. Grand news.
Thanks. H. P. B."

The next case "discloses a deliberate attempt to practice upon Mr. Raghunatha Rao's
well-known openness to conviction and sympathy with every good cause":

"My dear friend, I am told (by Damodar) that
Bewarr Bahadoor Bagoonath Rao, the President of
the Society, wishes to place something in the tempte.
In case he should do so, here is Christofolo's answerFor God's aske arrange this and we are triumphan!
I embrace and salute you. My lore to the Marquis.
Yours sincerely, Luxa Melanconca. Write to me."

The enclosed answer of "Christofolo" was
in Sanskrit. We are told by Mad. Coulomb,
that as Mr. Rao did not come to the shrine
for some time after the receipt of the above
letter, and as when he sid come be said that
no one but an adept could answer the letter
he put in the shrine, the Coulombs did not
think it safe to put in the Sanskrit letter received from Mad. B. for him, because, he
might have asked something to which the
Sanskrit letter was not a fitting reply. Mr.
Rao receiving no reply to his letter, left it in
the shrine saying that in case of an answer,
it was to be sent to him. Mons. Coulomb
them wrote to Mad. Blavatsky enclosing the
letter left by Mr. Rao, asking that in case,
after reading Mr. Rao's letter, she still wished the letter of Koot Hoomi to be placed in
the shrine as an answer, to let him know by
telegraph. In reply Mad. B. sent the following:

"Too late! Dear Marquis, if what Christofolo has

telegraph. In reply Mad. B, sent the following:

"Too late! Dear Marquis, if what Christofolo has in his hands had been given in answer at the time, it would have been all right, and this is why I sent it. Now it is no longer suitable. Your letter reached me at half-past six in the evening, almost seven, and I knew that the little Punch was coming at five! When could I send the telegram? If would have arrived the next day or after his departure. Ah! what an opportunity we have lost! Let that go. I must beg a favor of you. I may return with the Colonel (Olootti), and it is ever probable that I shall, but it is possible that I may return with the Colonel (Olootti), and it is ever probable that I shall, but it is possible that I may return here till October. In this case for the day or two that the Colonel will be at home you must send the key of the shrine to ma. Send it by the underground way I shall; know it rests and that will be enough; but I do not wish that in my absence the Luna Melanoulca of the cuphoard be examined; and it will be examined if am not there. I am in torment. I must come back. But, Heavens' how annoyed I am that everybody kere will come and see me there! Every one will want something and — I HANE KROCHO O' IT....
But the devil take it. I feel quite unhappy at having missed the opportunity."

Mad. C. tells us that Mad. B. did not let

want something and — I have knotch of it.
But the devil take it. I feed quite unhappy at having missed the opportunity."

Mad. C. tells us that Mad. B. did not let Col. Olcott come alone, but came with him a little later. This letter indicates and the Collombs assert that Col. Olcott was not a confederate in these tricks, but a victim of credulity. Per contra, this letter of Blavatsky may have been only a blind, in order to sustain the Coulombs in their opinion that the Colonel was only a dupe, while really a confederate perdu. Some years ago I was informed by one who had lived with Blavatsky and Olcott in New York, that it was known to my informant that the Madame often palmed off tricks upon Cleott as genuine phenomena; but that Olcott assisted the Madame in performing tricks upon ethera. This I think is still the case. She deceives him in some respects; he honestly thinks some of her phenomena genuine, and that there is truth in her doctrines and pretences. At the same time, in order to help the cause, attract attention and create notoriety; he assists in the production of spurious phenomena. Should this not be the case, and he really believes in all the Blavatsky-Mahatmatricks and occultism, he must be one of the most guilible of mortals devoid of perspicacity, judgment, and common sense. As for Mr. Raghunatha Rao, he has given up his Presidency of the Society, and is noybeliever in the Mahatmas of Madame Blavatsky. So much for the Coulomb's failure to utilize the Sankrit Koot Hoomi. letter. This Sanskrit letter was retained by the Coulombs, and it was placed in the hands of the editor of the College Magazine with the letters of Mad. Blavatsky published in that periodical.

Mad. Coulomb states that in a fit of disgust at the impostures she was practicing she burnt the doll Christofolo,—the representation of Koot Hoomi. The following letter refers to this:

"Simla...Oh my poor Christofolo! He is dead then, and you have killed him? Oh, my dear friend, if you only new how I would lilk to see him re-

"Simia....Oh my poor Christofolo! He is dead then, and you have killed him? Oh, my dear friend, if you only knew how I would like to see him re-vivel....My blessing on my poor Christofolo. Ever yours. H. P. B."

[To be Continued.]

I think going to our doour dotrouble, its like its natural gas to our dotrouble, its like its sewage and garbage, as the Jews
total like we hardit shalls it and. copper, which stands ordinary acid
tests, and is said to weigh as much as pure
gold, is in favor in England for articles of
swelry, and has been availed of by countertest for the manufacture of sovereigns.

Spiritualism.

From the Stand-point of a Believer.

(Herman Snow in Christian Register.)

Will you allow to an old friend and supporter of the Unitarian faith space in your columns adequate to a condensed statement, of what may be regarded as established facts in regard to the so-called modern Spiritualism? I will try to be brief and to the point, holding myself ready to verify what I may now give, mainly, as unsupported statements. In the spring of 1852, while temporarily supplying one of our vacant New England pulpits, I was favored with an excellent opportunity for investigating the claims of the new faith, entirely within the limits of the family which had been assigned as my home. Here, after several weeks of the closest attention to the subject,—under conditions utterly precluding the idea of fraud or even of a desire to mislead.—what I had begun as a repulsive duty ended in a conviction that the leading claim advanced was founded on the truth; and, from that down to the present time, having allithe while made this rather a specialty of my efforts, I have found no occasion to reconsider my decision. I still believe that, amid all the wonderful advancements and discoveries of the age, immortals of the Beyond have discovered a method of sending, through material instrumentalities, something like telegraphic messages to those, in the mortal body,—a method which, though still imperfect, may yet become so far perfected as to be of inestimable value to our race.

Let me now try, briefly, to express some of

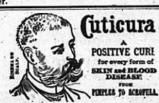
race.

Let me now try, briefly, to express some of my present thoughts upon the subject. The leading phenomena, material and mental, I regard as established beyond reasonable doubt. Their genuineness is now alirmed and defended by a no insignificant share of the intelligence and integrity of the civilized world. But few—and those only whose attention has been but superficially given to the subject—will now vonture to affirm fraud and delusion as a satisfactory explanation of the entire mass of these modern wonders; and to those who, like the writer, have been in close relations with these phenomena for more than a quarter of a century, any such explanation seems shallow indeed. I have been perfectly surficiled with these wonders. I no longer seek or desire them. My great study now is, How can they be utilized for the good of mankind? It should not be denied, however, or overlooked, that delusion and fraud have closely followed the genuine of these phenomena or that these fraudulent imitations have been largely on the increase. To such an extent has this been the case that, among the better class of Spiritualists themselve, strenous efforts are being put forth, that the evil may be checked and removed.—But, while thus admitting the general claim of Spiritualism, it should also be admitted that there is within its range a wide and peculiarly difficult field of inquiry, demanding a close and patient attention, in order that reasonably satisfactory results may be reached. From the very nature of the case there must be developed in such an inquiry—among the unseen-intelligences, I mean—various degrees of mental and spiritual advancement as well as of moral obliquity and degradation. For the world with which we are now in direct and conscious communication is made up of all the varieties of character existing here; it being colonized from our earthy life. They are not the wise and the good only who go from our midst over the river of death, but also the foolish and the false, the selfish and the base. And it is with

faith of the "evangelical" creeds, as, almost without exception, no support whatever is found for the special points of the old theology in what is received as coming from the Spirit-world. For the present, therefore, such persons, largely swayed by indisences of a social and personal nature, still remain in their old religious homes, their new belief being kept cauliously in the back-ground. The extent of this fesceteric Spiritualism is not likely to be overestimated. It prevalises everywhere,—not only in the churches, but in all secular organizations and also among isolated individuals. Yet is this extended prevalence far from being understood and acknowledged. On the contrary, it is often the case that, is respect to their belief is Spirifualism, intimate friends, for a time at least, remain as strangers to each other.

Besides these two extremes in Spiritualism, there is another prominent phase of the movement, upon which, as it seems to me, those claiming to be liberal Christians should look with especial favor as being almost identically in their own line of thought and effort. This is, largely, an embodiment of radical and independent thought and deep spiritual experience. Persons upon this plane are free to investigate in all directions, and ever to accept the good and the true. And, while following on in this spirit of perfect but reverent freedom, they have found it to be true, not only that human beings survive the event called death, but that they retain the power to come into close and conscious relations with those remaining upon earth and of still imparting to their fellow-beings influences both for good and of evil, and that often they may become to us messengers of truths of transcendent importance. And it is to such clearer and more enlarged views of spiritual is must be agradient of the sum of the past religious, especially of that taught by Jesus of Nazareth, the great Spiritualism far beat religious, especially of the transcendent importance. And it is so wan be clearer and more enlarged vi

A social sensation has been created at Columbus, Ohio, by the marriage of Miss Lena Miles, daughter of W. G. Miles, President of the Columbus Board of Trade and temporary chairman of the recent commercial convention at Atlanta, Ga., to Charles Freeman, son of a clairvoyant physician of the city. It was a runaway match. It is alleged that she had a dream in which the young clairvoyant was pointed out as her future husband, and that she herself asked young Freeman to marry her.



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No. 16

Readers of the JOURNAL are especially requested to sene in items of news. Don't say "I can't write for the press." Send the facts; make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organ-ization of new Societies or the condition of gld ones; movements of lecturers and mediums, interesting ind-dents of sofit communion, and well surbenticated its of spirit communion, and well authentical its of spirit phenomena are always in place and will be published as soon as possible.

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The Philosophy of "Mystic."

The Bellist of the Bellist Philosophical Journal:

In the above heading you will recognize the title of a German work, whereof I had made mention to you during our interview some few weeks ago. The article, which is an introduction of that work to the English speaking public so far as they will lend an open ear to the voice of one of their abjest Teutonic brothers, Dr. Carl du Prel, is already somewhat lengthy, and thus I let it justify itself without further prelude.

To coming generations the theoretical tendency of our modern thought to rejuvenate general metaphysics by a gradual incarnation of the same within pictorial but no less scientific systems, will have to serve as one great characteristic of no mean portion of intellectual, efficial and systhetical achievements of the age. To them also will clearly appear in the light of history and empiric tradition what of the many and various bypotheses is actually based on a knowledge—intuitive or synthetic—of the Absolute, and thence partakes of the saving process of science. Not a small part of the merit will then fall upon the sages of antiquity, who without the aid of modern investigation had construed, or rather revealed systems of that lofty and still humble anthropocentric knowledge, which in my mother-tongue was best echoed in Meister Eckehard's and Kant's prose, in Gothe's poesy (Faust) and among the Anglo-Saxons in Shakespeare, to name at once the type of universal genius.

This knowledge, which in its very core is deeply religious, can store spood the wheels

prose, in Gothe's poesy (Faust) and among the Anglo-Saxons in Shakespeare, to hame at once the type of universal genius.

This knowledge, which in its very core is deeply religious, can alone speed the wheels of humanization in their destined track; it breathes and lives by all great religions of the world. Know theself: The nearer this self-knowledge, practically systematized, approaches the Absolate, the less will it resemble that epidemic monomania as it characterizes the last quarter of the past and part of the present century; individually—the more modest will be remain in his theories, and the more helpful and noble in his daily and hourly practice. Not to metaphysical towers whither the perspective of the world beneath is reflected in a distorted view, nor Los saintly self-glorification, but to healthy, normal manilness and womanilness, leads that true metaphysic which prudently enters the aisles of the spirit, though they be mystic."

"Die Philosophie der Mystik."—(of "mystic," mot of "mysticism;" of the facts, not of the fabrics of scholasticism)—such is the title of Dr. Carl du Prel's new work, published in Leipzig this year (548 pp.), the mere admiration of whose scholarly spiritied me to lay this sketch beforeyou. The leading idea is laid down in the above passage and may be condensed into the author's own sentence of his preface, namely, that "our self-consciousness embraces not our satire Ego." At once, without having read the work, one must surgest that the author, being a German, should have to refer to Hartmann's concept of the Unconsciousness and often he did, but the fundamental starting-point was the concept of the "sycho-physic threshold," as Fechner signifies the boundary line between the sensual consciousness and the transcendental subject, whose absolute nature is as yet unintelligible, but revealed in our mind's daylife as ecisais and importation, in the night-life through sleep itself, dreams, hypnotism_clair-incompanies in the "dayonal of our bolag,"—F. W. O

voyance and clairaudience, as some of its modes of being now realizable. The quotations from ancient Hindoo writings, from Baghavaddita, the Vedas, the Commentary of Sankara upon Brama-Sutra, etc., form a highly enlivening feature of the comprehensive work. Behold such as: "Mind—Purusha—is fhis-Ail..... Whosoever knoweth this within the 'hollow' of his heart, he rids himself of the fetters of ignorance even here below." Or in the chapter, Dreama physician:—"Whenever the soul enters that secret chamber wherein Brahma dwelleth, then the body in its grossness must tremble and, the soul with plercing eye glances through all this fabric which is the dwelling of the man. In his body he wanders about at his own will?" (Vedae.) There are also offered the most interesting incidents and cases pertaining to the history of hypnotism and somnambulism as recorded in the various archive of French and German writers. Nor has the author in his truly unbiased spirit disdained to occasionally in sert passages from the Hebrew and Christian scriptures and foremost from the Gospel of St. Mark; and the very interpolation of the latter among the numerous brief adages of Hippocrates, Plato, Plutarch, Cicero, etc., clearly sets off the intuitional wisdom, so to speak, also of these sages, whose modest utterings embrace a world of thought and truth. Hence we justly wonder that, after the realization and frequent: rendering of the practical hints of mystic thinking, the world at large ever gropes in the dust before the gigantic Sphynx whose riddles are those of their own nature; but the very example of our author again shows what immense storehouse of inherited and self-acquired knowledge is needed to consciously replace that feeling of affinity to the Absolute which unconsciously turns the eyes of the devotee to the realms wherefrom he feels at liberty to imagine away the boundaries of space and time. and time.

and time.

The most prominent chapter of the work is that treating of the function of memory; mental reproduction; the exaltation and abundance of memory during dream, hypnotism and somnambulism; memory in dying persons; the absence of recollection in somambulists after aucakening, the alternating consciousness, the associating of psychic states with ideas—all these facts in a masterly representation and fillustration—had there to bear irrefutable witness to the truth of the transcendental nature of the man.

Reminiscence would be impossible without

Reminiscence would be impossible without the existence of a psychical organ, which lat-ter in the course of the treatise for illustra-tion's sake is further identified with dream the existence of a psychical organ, which latter in the course of the treatise for illustration's sake is forther identified with dream organ, inner sense, transcendental consciousness; in brief, with the upper part of the transferable, "psycho-physic threshold." To arrive at a correct aspect of memory the author at the end of his chapter takes us through a condensed but-most instructive contemplation of the phenomenon of forgetting, "Forgetting can not be the destruction of any one idea; for then reproduction would be impossible." The "footprints on the brain "of the "materialistic" philosophy are ably shown to be an illusion; there may be truly "material "symptoms answering to latent ideas, once clearly experienced, but they are at best symptoms—concombant not conditioning. The "inner sense"—our better-self-must be one that possesses the inherent capacity of reproduction, and should the very idea of product, of original mind-image, have vanished? This organ has its centre "on the other, side" of the diagonal; it pertains to the "Unconscious," being in itself ever conscious, perceptive of its own eternal existence, it is merely known to the "sense consciousness," as something mysterious. To forget then means "to suffer a mind-image to vanish from the sense-consciousness and to commit it to the transcendental subject." Although the writer has not identified himself with any one school of philosophy, we may still be permitted to welcome the striking similarity of his world-aspect with that of the Harmonial Philosophy. His most severe chastisement of materialistic skepticism is agreeably modified by the reprehensive affirmation that "the abuses of psychic phenomena have occurred on this side of Illon as well as on the other." From the dramatical division "of our day-consciousness" as appearing in the dialogue of dramas the fundamental change of character and sentiment in highly sensitive persons during trance, we are led to conclude upon the biunity of our temporal existence. "While dreaming we perceive occult bo unity of our temporal existence. "While dreaming we perceive occult bodily symptoms in the shape of separate objects, which then enter a certain relation to our transsendentsi subject; the deeper the sleep, the greater its diagnostic ability, but the less the rememorability of the dream." These ideas expressed and demonstrated in the chapter about "Dream" are again and again taken up during the disquisition upon memory and in the final chapter of "Meristic Psychology," brought to a grant application as to the immortaility of the man.

In that chapter is also taken up the theory of evolution and its relation to transcendental psychology. While it is evident that man's intrinsic nature is that of the "Janusface"—the writer lets us suggest.—"Darwinism so-called is simply retrospective phi-

man's intrinsic nature is that of the "Janustic theorem of the bi unity of mantic theorem of the bi unity of mansowever, of body and soul, but of the
sectious person, which ciphers upon
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that man has come to a "biological standstill," and hopes for a millennium no less poetical than the apocalyptic one, is shown to be a delusion. In this same delusion lived and died previous generations, who imagined "to stand upon the apex of the pyramid." Man is not a stationary type of creation; there is some higher purpose than to propagate our race; "true progress is not merely extensive,—li goes down to the deep!" This is shown in the passage on the metaphysics of sexual love, wherein the author says that "our carthly existence is a self-chosen lot." How can this be proved? Are we not born unconscious? No, distinctly no; for to be born unconscious would be the same as born dead. If we were born fully unconscious, fully passive, we could never attain to consciousness, never wax to be thinking, doubting, loving and hoping subjects, Thus the author tells us, that "while materialism, pantheism and orthodox danism run into fatal contradictions as placing the origin of individuality at the moment of birth, the metaphysics of sexual love and the sublime mysteries connected therewith show the incarnative will of a transcendental subject." Here alsa Schopenhauer's view of the philosophy of the grotic impulse in man is corrected and his universal Wilhis shown to be insufficient to account for the sesthetical selection in individual love, for the teleological manifestations in the history of eminent men and women." While in the animal world," says the writer, "the generative act and the more refined the individual the struggle for existence, suffices to preserve the special type, perhaps to bring forth new species and families—the purely human impulse places the natural selection before the generative act and the more refined the individual consciousness from our pre-natal, unremembered-existence, suffices and certainly to each unbiased thinker the facts of—Genius and Conscience, "all of which emanate from the same source; the Unconscious." He finds it utterly illogical on the side of "materialists" to admire genias

Instinctive seclusion from the world of changes as we perceive it in the artist, the poet, the thinker."

Before entering upon the question of the ethical value of mystic researches, let us see what final conclusions concerning immortality can be obtained thereby. The mere fact of immortality, the pure conception lacking all ideas as to the "How?" can be of no avail to science; hence we must look for somewhat more plastic illustrations. But first we have to banish from our minds the dualistic conception of matter and mind, body and soul, etc. Each one pair of these abstractions and the underlying concrete symptoms alike sprang from the "transferable, psychophysic threshold of our being," and are images of our normal, every-day consciousness, which is both sensual and transcendental. We have seen that the phases of occult soul-life are "prophetic rudiments" indicating a higher sphere of existence in the beyond besides their biological suggestions. How then will "death" affect our absolute entity? "It can bring to maturity latent faculities by removing the person and its consciousness. Whither goes then the subject? To the "Beyond" is only on the other side of our psycho-physic threshold of perception and thus there is no more need of "going" to some far district affer death than during trance. "Inasmuch as the transcendental subject dwells even spacially in our earthly sphere, thus the transcendental subject dwells even spacially in our earthly sphere, thus the transcendental subject dwells even spacially in our earthly sphere, thus the transcendental subject dwells even spacially in our earthly sphere, thus the transcendental subject dwells even spacially in our earthly sphere, thus the transcendental subject dwells in the world of the senses." Beyond the bounders of security the subject dwells even spacially in our earthly sphere, thus the transcendental subject dwells even spacially in our earthly sphere, thus the final manifestation of the Absolute to the individual minds?

Above this we find that "Kant just

patronage it can well afford to dispense with the applause of the so-called enlightened world."
What now is Conscience in the light of "monistic" philosophy? To find the way of answering this we are pointed to the works of Schopenhauer and Hartmann. That Conscience can appear to us as some foreign Authority is analogous to the "dramatical division" of our being in dreams and trances. Have you, kind reader, never addressed yourself, while pondering over a problem of great moral import, in the second person? You were then always asking the "Unconscious" in a more or less prayer-like form to advise you, and the advice was always modified through the reaction of hidden ideas, which in themselves are reproducible separately forever. The Absolute, the "Unconscious," can only be reached by our earthly person and sense-life through the mediation of our transcendental self. Do you perceive how infinitely more valuable than "rationalistic" or even pantheistic cant is the ethic principle of systematic and normal self-introspection, which shows "that the categorical imperative 'Thou shalt' is the volition of our own selves?" Our character, even our life, are our work; only our present concept of "success" has not by far yet outgrown the barbaric shells of the age of chivairy. "Our earthly existence is a self-chosen lot;" without this, moral responsibility casses to exist. After the doffing of this our "apparitional mobild" we shall be what through earth-life we have made ourselves; the means of masquerading shall have vanished, even those of self-deception. Through similar reasonings, perhaps less concrete, the author arrives at this conclusion: "Thus the design of biology and history coincides with that of our personal life, viz: The evaltation of consciousness, while the religions miss their own ideal as far as they ignore intellectual progress and narrowly teach the suppression of sin... Our conception of man destines our whole religion and morality, and therefore we should diligently criticise our own reason before we

cost which he has to pay. Legal restraints are needed against the holding of lands for speculative purposes, depending upon increased population and settlement to make them valuable. Lands so held and made valuable by what is called the "unearned increment" should be taxed higher than personal property or occupied real estate. All public lands suitable for agriculture should be reserved as homes for the people, and hereafter sold only to American citizens, or those who in good faith declare their intention of becoming actual settlers. Grants of land not earned should be forfeited to the Government. No public lands of any kind should be sold to foreigners or corporations controlled by allens. Laws should be passed at once to provide for the better ascertainment and transfer of ititles to real estate, which ought to be at least as inexpensive and as free from delay and difficulty as the transfer of any other kind of property. The delay and cost of legal proceedings are so great that they practically bar poor suitors from the courts of justice. The State should at once provide a remedy for this evil.

There should also be a better supervision of state and inter-state commerce, wiser supervision of banks, trust companies, and life insurance companies, and adequate measures for the establishment of popular savings banks in all parts of the country. Protection of American industry and American labor should be more wisely fostered and made more efficient. Pauper and contract immigration should be defectively prevented. Patent laws should be not effectively prevented. Patent laws should be so revised that all the benefits which the inventor secures shall be within reach of the poorest citizen, with the least possible delay or cost, while the creation of top pressive monopolies, burdensome to the people and enduring for an unseasonable period, should be as far as possible pravented. The building of residences, whether in cities or in the country, should be regulated by wise sanitary rules. Laws should be passed to restr

Task of the Christian Evolutionist.

Speaking of Beecher's latest evolution. The

Speaking of Beecher's latest evolution, The Christian Union of the 4th inst., says:

"We suspect that the real objection to evolution as a theological theory is spiritual, not scientific or dogmatic. The great body of Christians found their religious faith personally upon Jeens Christ, and upon him not merely as the highest type of manbood, the supremest teacher, or the best manifestation of the divine character, but upon him as a divine and heaven-sent Redeemer or Deliverer of the race from its bondage and its burden. They believe thus in him with a faith which grows both out of despair if there be no such divine Deliverer, and out of the assurance of hope in and experience of present deliverance from the power and the dominion of sin. When, therefore, a religious teacher tells them that the human race never experienced a fail, that the fail has been up, not down, he seems to them to teach that there is no bondage or burden, and they know better; he seems to them to imply finat there is no need ef a drivine Reformer and there is no bonders to them to impry there is no need of a divine Reformer and Savior, but only of a continuous growing, bringing with it further ripeness, and they are sure that to them Jesus Christ le may than a mere means of development. If, Beecher has hereforer ecoquized the fact that evolution requires a new statement of the doctrine of redemption. We hope that he will meet the necessity in this course of a sermons, for we are sure that he can remove the instinctive objection to account many theory of spiritual life only by recongling it with actual redemption as an experience in spiritual life. The problem of the evolution of the country in the first chapter of Genes continuous Romans.

Alleged Exposure of Madame Blavatsky's Marvelous Occultic Phenomena.

A Summary of Evidence Pro and Con. BY WM. EMMRT PE COLEMAN.

CONTINUED.

DR. F. HARTMANN'S NARRATIVE.

Having given a resum of the incriminating Blavatsky letters, an epitome of the more important points in Dr. Hartmann's Defense of the Society and Mad. B. will next be presented. Dr. H., formerly of Georgetown, Colorado, was for some time a Spiritualist, and as evidence of his guilibility, may be stated the fact that he accepted as genuine, and published a detailed account thereof, the fraudulent materializations of Mrs. N. D. Miller, of Denver, Col., an expose of whom was lately published in the JOURNAL. Through correspondence with Col. Oleoth he became a convert to Theosophy, and at the Colonel's invitation he went to India, where he now is. Prior to his departure from America he called to see mb in San Francisco, and also wrote to me, urging the superiority of occultism to Spiritualism, in which I falled to coincide. Arriving at the headquarters of the Theosophs at Madras, he is cordially welcomed, is soon made much of by the astute Blavatsky and Olcott, and in a short time becomes one of the leading lights at the headquarters; in fact, judging from his pamphlet, he was and is second only to Olcott and Mad. B., in power and influences in the society. He now, calls himself an "American Buddhist," although is, I believe, not an American, but a forcigner by birth. And what shall be said of an American or European in this '16th centry, who renounces the soul-cheering rationalities of Spiritualism, or even the tenets of Christianity, for the bewildering absurdities and crude superstitions of Buddhism," The very name, "An American Buddhist," sufficiently indicates the calibre of he who giories in that title; and his narrative illustates conclusively the inherent credulity and lack of perspicacity of the man. His honesty is not doubted.

The dector tells us of receiving various occult letters from the Mahatmas through the DR. P. HARTMANN'S NARRATIVE.

sufficiently indicates the calibre of he who glories in that title; and his narrative illustrates conclusively the inherent credulity and lack of perspicacity of the man. His honesty is not doubted.

The doctor tells us of receiving various occult letters from the Mahatmas through the shrine and in other manners, his accounts of these letters, and of the circumstances attending their receipt, showing nothing that would indicate that they were produced in any other manner than as described by Mad. Coulomb. As an instance, note the following case, as described by the doctor. Talking one day with Mad. B., and asking her opinion on a certain subject, she told him the master (Koot Hoom!) would answer him, and that she felt his presence and saw him writing. Just then Madams Coulomb came in the room and asked for a pair of pincers which she desired to use for some purpose. Remembering he had such a pair as she wished in the drawer of his writing desk, he went to his room to get them. He opened the drawer, found the pincers, and also a large envelope addressed to him in the Mahatma's hand-writing; and on opening it found a long letter treating of the identical questions he had been just talking about with Mad. B. The simple, credulous dupe accepted this as a wonderful test of the Master's power. To my mind a more transparent trick could scarcely be performed. Mad. B. could easily tell, from his openness, in what things he was interested, and she no doubt prepared a letter, addressed to him, dealing with subjects of interest to him, and gave it to Mad. Coulomb, to place in his drawer. It was arranged between the two women that when Blavatsky had led the conversation up to the points mentioned in the letter, Mad. Coulomb should enter and ask for the pincers, known to be in the doctor's drawer, in order that he might-go to his drawer at once and find the letter. And the doctor was so blind that such a shallow trick as this imposed upon him, and he anathematizes Mad. Coulomb for coming in when she was not wanted, with no s

were done by judicious use of the doll stofolo, and that Mr. Ramalinga Deb figured in the Sassoon telegram affair as e) is asserted to be a personator of the timas seen on horseback, etc., in various

parts of India.

Dr. H. describes Mad. Coulomb in the following uncomplimentary terms:

"A weird witch-like cresture, with wrinkled features, a stinging look, and an uncount form. She seemed to consider it her especial purpose of life to seemed to consider it her especial purpose of life to pry into wearybody's private affairs, pick up stray letters here and there that were not addressed to her; probably for the purpose of studying. He handritting; (7) she attempted to wriggle, herself into the confidence of newcouncer, and had a way of finding

probably for the purpose of studying the handwriting; (?) she attempted to wriggle hereef into the conditions of newcomers, and had a way of finding out their secrets by presending to tell their fortune by means of a pack of cards."

This isstimony of the doctor confirms the story of the Coulombs, that they were Mad. B. sconfederates. What purpose could Mad. C. want with the secrets of strangers, and a knowledge of everybody's private affairs, except to impart them to Blavatsky, so she could mee this knowledge in her "occult" letters, etc., to the astonishment of the credulous investigators. Mad. Coulomb was the analogue of the "capper" of the fraudulent materialising "medium" who makes it a business to collect points and information concerning visitants to the medium, to be given to the sitters as revelations from the Spirit-world. The doctor also tells us of Madame Coulomb having a practice of obtaining money from parties under a pretence of clairvoyantly inding burled treasures for them. Mons. Coulomb is called by Dr. H., "a ghostly looking Frenchman with the complexion of an sah barrel, to which is attached a blackbeard. While he speaks with you his one plans were starse you out of countenance, while his other eye with characteristic politic-

ness wanders out of your way." Just before the departure of Blavateky from India, the doctor chaims that Mad. Coulomb became greatly enraged at Mad. Blavateky for preventing a cectain Rajah from giving her (Coulomb) 2,000 rupees, which he had promised her, and that as she left the boat, at the departure of Blavateky for Marsellies, she said to the servant of Blavateky, "I shall be revenged on your mistress for preventing me from getting my 2,000 rupees." Mad. Coulomb's narrative, shows that Blavateky did prevent her receiving this sum, and it is probable that this, was one of the more potent causes leading to the rupture between the two ladies. In a letter sent from Paris to India in April 1884, by Mad. Blavateky, was enclosed one from Mad. Coulomb to Blavateky, warning her to beware of the consequences of a rupture—so Dr. H. says.

Affidavits being received by the Trustees, after Blavateky's departure, of the misconduct of the Coulombs, Dr. H. tells us that it was determined to impeach them; but as the charges were being drawn up, the astral body of a Chela appeared and handed a letter from Koot Hoom! to Bamodar. Concenning this letter, Mad. Coulomb says, that while the rest of the council were planning how to get rid of her, Damodar went upstairs; she followed him tip toe, saw him prepare the letter.

"So long as one has not developed a perfect sense of the she should refer to get readers."

ness b

"So long as one has not developed a perfect sense of justice, he should prefer to err rather on the side of mercy, than commit the slightest act of injustice. Meaning Coulomb is a medium, and as such irresponsibilities of the coulomb is a medium, and as such irresponsibilities. On the coulomb is a medium, and as such irresponsibilities of the coulomb is a medium, and as such irresponsibilities of the coulomb is a medium, and such irresponsibilities of the coulomb is an individual to the mind a moral influence by a friendly and kindly feeling. Her mediumsitie nature is a being to the individual individual and a moral influence by a friendly and kindly feeling. Her mediumsitie nature is a being to control of crime exercising a proper supervisory control and seeing in consultation with her, that no unnecessary expenditure is incurred. A good deal of reform is necessary, and can be made rather with the help than the antagonism of Madame Coulomb. **E.*

A letter was also found in Mad. Coulomb's room advising her to go to Octacamund, where further instructions would be given her. The reason Damodar wrote such a letter in Koot Hoomi's name is obvious. Being in the secret, he know that if the Coulombs were impeached, an expose of the trickery might be made by them; and to avoid this, he stopped the Board of Coultrol from getting rid of the Coulombs by the production of the Master's orders for them to remain and be conciliated. Damodar desired to temporize, smooth things over, till Blavatsky could be heard from in the matter. Letters were written to Blavatsky describing the situation, and the next mail brought letters from her and Olcott to the Coulombs; and as soon as Damodar had heard from Blavatsky in Paris, he produced another letter from Koot Hoomi quite different from his former one. In the meantime Mad. Coulomb did go to Octacamund with Damodar and Mr. Lane-Fox, another prominent member of the Board, and strong efforts were made to get her to leave the country. Dr. Hartmann even offering her the quarter of a sily

to ruin the Society; but instead of he pleads in favor of Mad. Coulomb, and warns the Board against being wajust to her, and directs that she be continued in charge of the Board against being wajust to her, and directs that she be continued in charge of the Society of the Madatina, in all to the country of the fraudulent character of the whole business; yet the deluded Theosophs are too blind to see it; and the only explanation they have given of the remarkable conduct of Koo. Home they have given of the remarkable conduct of Koo. Home they have given of the remarkable conduct of Koo. Home they have been premature, and transatiant well of men might have seriously interfered with Cel. Olcott's work in Europe. This hamest of lame excases explains nothing, and is the wident makeshift of the pitiable creduity of Dr. Hartmann & Co., or of the sorely pressed trickery of Blavatsky and Damodar. No excases explains nothing, and the wident makeshift of the pitiable creduity of Dr. Hartmann & Co., or of the sorely pressed trickery of Blavatsky and Damodar. No excases explains nothing and the century of the Society will April 20; the day after the arrival of letters from Blavatsky from Europe. Could we only see the letters of Blavatsky to Damodar at this time, it is probable the whole anystery of Kool Hoomi and the occulit pheses. However, the society of what they might expect. Kool in the Coulombs coulminated, and which for anglis she knew might have come to a head ere the arrival of her letters, directly Damodar to produce a letter from Kool Hoomi (groba with "certain padris" (very indefinite) as taking place prior to date of his letter, April 20; The College Magazine denies the truth of this, saying that it was not till, and the padris, he should have heard of it. The charge of "missionary conspiracy" to rain the Society of what they might expect. Kool the society as of the alleged by the Theosophists in this matter appears groundless,—ihe Magazine having simply published the truth when it was presented to if for the ma

possessed of such breathing life and consistency, would be a literary achievement worthy of our greatest dramatist. The fame of greatness is within Mad. Coulomb's reach, if she will only turn round and say, 'I alone did it.'...Experience shows that when once the forger has discovered a profitable outlet for his activities, he does not spare himself, but goes on producing as the hour may demand... All forgeries may be said to gross. But the Coulomb documents do not. We have the same papers at our disposal today that we had when we undertook the investigation. And yet the Coulomb are had templations such as no forger could resist. We were naturally anxious in an exposure of Madame Blavatsky to take up such phenomena as had obtained the widest pub-

such as no forger could resist. We were naturally anxious in an exposure of Madame Blavatsky to take up such phenomena as had obtained the widest publicity, (such for example as the Simila cup), and ask, and for illiestrative documents. What more easy than for the Coulombt to say.—You shall have them soon. They are somewhere, but we cannot lay our hands upon them now? But nothing of the kind happened.—To all such inquiries, we received but one answer. They had nothing. Yerbal explanations the offered in plenty, but the inevitable document of the forger was never promised.

—... Not only are the letters already published, but a portion of what we have, the extracts published. are only scraps form away from the context.—We have no wish to cause pain to innocent persons. Our desire to avoid doing so led us vigorously to suppress all that did notinctually bear upon the exposure of Madame Blavatsky, which we had undertaken. But now that our good faith is impugued, the law of self-defence must be our justification for dragging private metters into the light of day. For the occurrence of these references in the body of letters from which we have extracted parts is one of the strongest proofs of their genuineuses. We are still unwilling to publish more than we can help, and content ourselres with a single specimen."

which we have extracted parts is one of the strongest proofs of their genuinouss. We are still unwilling to publish more ban we can help, and content ourselves with a single specimen."

The specimen published in the Magazine was the long letter already appearing in this article from Pooins, commencing "My dear Marquise, Holkar-flasco."

Following this is published a very long letter from Mad. Blavatsky to the Coulombs, dated Paris, 1st April, 1884. Its great length, 6½ pages printed, precludes its reproduction here, its genuineness cannot be disputed. It is called "the most curious in the whole collection." It is the letter sent to the Coulombs in the famous mail arriving from Europe April 25, expostulating and pleading with them relative to their talk about exposing the Society, hints about trickery, etc. I append some pertinent extracts from this remarkable letter:

"Oh! Madame Coulomb! what then have I done to you that you should try to ruin me in this way? Is it because for four years we lived together helping each other to meet the troubles of life, and breause I have left everything in the bouse in your hands, saying to you continually 'take what money you need,' that you seek to ruin me for life in the minds of those, who, when they turn their back on ne, will urn their back on you first, and although rou will gain nothing but the loss of friends, who would otherwise always have alded you! What you do will never ruin the Society, only me alone, at the most, in the settimation of my friends. The public has always looked upon me as a fraud and an impostor. By talking and acting as you do, you will only gain one and, that is, people will say that you and M. Coulomb always have alded you! What you do will never than the shock of the sake of the sake

and you also have taked advantage of a frequency.

Ab well! (I commit myself) to the grace of God. Accuse me, denounce me, ruin H. P. Blavalsky, who has never hated or betrayed you, who almost ruined the Society at its first appearance in Bombay in order to sostain and protect you, in opposition to all—even the Colonel—and that when she was [not] able to do it without danger to herself. Do it, my good friend; but remember, you who speak so much of God and of Christ, that if there he a God he will assuredly not reward you for the evil which you try to do to those who have never done anything to you. Do you know what he [Col. Olcott] said respecting the letters from which I have copied extracts? If Med. Coulomb who has 'undeniably helped you In some phenomena, for she told this to me 'herself, were to proclaim it on the top of the roof, it would change nothing in my knowledge, and that of Dr. Harimann, Brown, Sinnett, Hume, and so many others in B. of continues of the control of the c

annoy me more than they annoy you. But if you choose to go ou disgracing me for no good to your self—do it—and may your Christ and God repay you! Atter all I sign myself, with anguish of heart which you can never comprehend—forever your triend.—H. P. Blavatsky."

which you can never comprehend—forever your friend.—H. P. Blavatsky."

Though deflance characterizes a portion of this letter, yet other parts indicate a strong desire to placate the Coulombs and prevent them from making the threatened expose. Mad. Blavatsky in this letter still professes the warmest friendship and love for the two Coulombs, and pleads with them to desist from their purpose, appealing to their selfish feelings of gain. She begs them to remain in the Society so as to be a sharer in its prospective funds. She several times admits that the Coulombs can "rain" her, "compromise" her, "disgrace" her. This letter as a whole, in my mind, is inconsistent with Blavatsky's innocence. Its writer evidently felt herself to be in the power of the Coulombs, and wrote it to try and coax and argue them out of the idea of making their contemplated expose.

The convenience was the first the contemplated expose.

the [brick] wall 5 feet bigh and 3½ feet wide, with an aperture of 27 inches by 14. To complete this excavation and construct the requisite doors, etc., M. Coulomb must have removed probably two euble yards of brickwork. He must have had masons, carpenters, and coolies, and must have made a large amount of noise and dirt. Is it likely thai all this could go on in an upper story while enemies were living below and they be utterly in the dark?"

So far I have seen but very little published by Mad. Blavatsky in denial of the Coulombs' charges. She did, however, while in Europe claim that the letters published were largely forgeries, and as proof of this she pointed out two errors of statement in them. One of them, the mistake in the name of Mr. Khandalawalla, I have already commented upon. Number two-list his: In one of the letters she is made to speak of the "Maharajahs of Lahore, she could not have written the sentence referring to him. While it may be true that at present there is no Maharajah of Lahore, it is also true that there are various Indian princes called Maharajahs, and until the incorporation of Lahore into the British Empire in 1846, its native ruler, was styled Maharajah; and after its occupation by the English, the native helr-to its sovereignty was allowed the title of rajah, and he still can be properly so called, though not now an actual ruler. Now, this letter of Mad. Blavatsky was written about five years ago, when her knowledge as to whether the Lahore prince was called rajah or maharajah, could very well have been a trije hazy. In another letter of hers, published by Mad. Coulomb, and written about the same time apparently, she says, "We go to Lahore and Benares where we are going on a visit to the Rajah." In one letter she speaks of the Edjah of Benares and of Lahore? Jad in another she calls them Maharajahs. When these letters were written, Mad. B. had not visited Lahore, and her knowledge after city and district was no doubt imperfect. After her visit there she was probably better, and y

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.

COOD IN ALL.

Some minds are like streams flowing on to the sea. Through fields where the sunshine lies placid and free, Where the clover, wind-wafted, coquets with the bec.

Some are like mountain rills, dashing along Over rocks and through valleys with laughter and

song; But, checked, they plunge on down abysses of wrong. But some, like great rivers too closely confined. Fret the rocks that oppose them, or silently find, Or make in their progress, grand canons of mind.

Deep, dark and mysterious, wild gorges of gloom They may seem; and yet in them sweet wild flowers my bloom, And geras and pure gold in their caverns find room.

No depths of man's nature are barren of good: Over desolate rocks swept the winds and the fl And the forests arose that for ages have stood.

Over all their fair tresses the summer had care, Her soft brevzes fanned them, and birds of the air Made nests in their branches and warbled love's prayer.

So over men's hearts let the sweet waters flow. And the rocks shall be softened now hardening be And the vine and the roses will cling there and

-Belle C. Bush.

SHALL WOMAN LEARN THE ALPHABET?

Not so very many-years ago, a man wise enough to see the drift of things, had an essay in the Atlantic Monthly, on the above topic. We commend 'Pto the readers, of the JOURNAL. That any one in this age should put forth the theory that higher education and home duties are incompatible, passeth understanding. It so, let us go back to the dark ages, by all means. For House next to the human unit or individual, is surely the sacredest thing on the face of the earth. If wise, broad, cultured, thoughtful womanhood, filled with love of humanity, of sorrow for evil and longings to help overcome it, practical and suggestive in methods of work, ruling their little kingdoms and doing their daily toil, often overtaxing and monotonous, with patience and bravery—tenderly helpful of their sisters, whom they know have never had a fair chance to "life, liberty and the pursuit of happiness" on God's fair earth,—if these women are harmed by higher education, or if they teach others to "ignore honest toil" and "sneer at work-people,"—then let us down with the alphabet! "Backward, roll backward, of Time, in your flight!" to the good old days when women had right to neither property, person nor children, nay, even to the old oriental religions where woman has no soul except through the condesception of some man who, by marriage, glothes her with the robes of his own immortality. SHALL WOMAN LEARN THE ALPHABET?

elothes her with the robes of his own immortality.

Of course, if these views are correct, the more intelligence a woman has, the more she is unfitted to work and to make home happy. Let us down with schools, save for boys, retire to the kitchens and fold our hands in thankfulness that we are not "pushed into the horrible vortex of competitive struggle for bread." What a happy world it would be! How lovely it was before women dreamed they had independent existences and responsibilities! There was neither evil, crime, war nor injustice! Lions and lambs lay down together, and all the world was prosperous and happy!

TWO CLASSES.

TWO CLASSES. I find two classes of women agree with certain writers.

TWO PICTURES.

TWO PICTURES.

A few days ago the Coaching Club held its annual parade. A dozen magnificent four-inhands drove from Central Park down to, and through, the finest city streets. They were surmounted with brave men and lovely women, exquisitely dressed for the occasion. It was a magnificent scene; the whole representing many millions of dollars. Thousands upon thousands turned out to gaze at the spectacle. These women, handsome, stylish, fortunate, rich, sat upon the coaches in the full blaze of publicity, and bore the gaze of a gaping, promiscuous crowd with open-eyed unconsciousness. They are those who are shocked at their sisters who speak in public, or who enter any new employment or profession, though it be to save them from starvation. Yet for half an hour they sat outside their coaches in front of the hotel where they were to dismount, the focus of the eyes of countless bar-room loungers and street row-dies.

They agree that woman's place is home,"

dies.

They agree that woman's place is home," and that she "ought to be supported," that it is. "indelicate to step out of her sphere." There is no danger that either higher education or industrial education will affect them. Truly, here the alphabet is no hards.

That very night circumstances, led me to look upon the finest and largest "heli" in New York. Gally bedize hed creatures, painted and bewigged, flaunted their shame with men "of the first families," in the face of the police, as they entered the magnificent par-

ed and dewigged, hausted their sname with men "of the first families," in the face of the police, as they entered the magnificent partors of this gateway of, the infernat regions. All night long the ungodly revel continued; the loud laugh and the exciting dance kepting the partors of the pure dawn of morning shamed them into silence and seclusion. This class, too, believes that woman should be "supported." They, too, regard man as, the bread winner. What need of the alphabet here?

My alphabet teaches me that home-love and duty and work of some helpful kind, intelligently and faithfully done, is necessary for all, men and women alike. It teaches me that I am to set the pattern of no man's life, and no man is to set the pattern of mine. We are wading through difficult places, beset by sore problems. Neither man nor woman has the right to place difficulties in the way of those weary, famishing sisters, mothers and daughters, who are striving for more who are striving for more and daughters, than life itself.

THOROUGHNESS DESIRED.

THOROUGHNESS DESIRED.

It is incorrect to say that the superficial training of woman is desired or inculcated. On the contrary, the struggle has been and still is, arduous and earnest, to have technical schools already in existence, open to one sex as the other, or to establish schools for special training of girls. Every intelligent woman knows that the failure of many women, to secure means of livelihood, comes from want of training, only too often! Yet in many cases, not so. It is notably not in case of teachers, where the same work commands one-third, or more, less on the part of women, nor in the departments at Washington. I knew, a short time ago, a lovely and brilliant young woman, daughter of a former senator, who was clerk in the Treasury Department. For many years her earnings went to support the declining lives of her aged parents, whe being literally the "breadwinner" of the family. She had a salary of 475 per month, and six weeks at a time have I

known the books of male clerks, who received \$100 per month, placed in her hands to unravel their almost inextricable confusion. They were kept in places which they were unfitted to fill, because they could vote. She retained hers through sheer fitness for the office, and because she was relied upon to supply the deficiencies of the governing class. She eked out her slender salary by giving music lessons, when the young men whose work she was unravelling, were taking their recreation. The brave girl did not work at less wages to drive men out,—nevertheless, they should have been driven out by very shame. She took what she could get, to save those whom she loved from starvation. And of the dozens et young women in the various departments whom I knew, hardly one but had some members of her family to support wholly or in part. Here was an aged, widowed mother; there an invalid brother, or a family of younger children to help rear, or her own fatheriess little ones to care for. How glad they would have been to know they could stay at home and be supported by a bread-winner! How coid and cruel the state of society which gave to their best-work only a pittance in comparison to that received by a bread-winner! How coid and cruel the state of society which gave to their best-work only a pittance in comparison to that received by the incompetents who kept good places and good pay, through power of class or political favoritism.

No right-minded person ignores the fact that in the transition state which marks active progress, many rush blindly into places which they are totally unfitted to fill. Housework is not considered as honorable as professional work? It is, now-a-days, by sensible people, if done fin a self-tespecting manner, but there are very good reasons why it has not always been so regarded.

CONTEMET OF HOUSEWORK.

we have been taught that housework was not honorable, because it has not allow a been taught that housework was not honorable, because it has not been well paid, and because, also, it was enfending drudgery. Men in general gave no due consideration for household labor. Look at millions who toll in their kitchens from five in the morning till long after dark, with never a penny of their own, with no change or recreation till death sets them free. There is nothing more pathetic, than the life of the average farmer's wife. And when the breadwinner dies,—as though she were not also bread-winner,—she has the use of one-third of the property she worked so hard to gave. Often she is forced to leave the old home that it may be sold and divided among his heirs. If she gives out, like the old plough-horse, the husband has the life-use of whatever she may have inherited.

WHO WILL SUPPORT THEM?

who will support them?

As I write, a friend interrupts to read the story of the fishing bark George Jeanne, sund off Newfoundland by the City of Rome. The great steamer, in a fog, run down the bark swinging at anchor, and only two men were saved out of her crew of twenty four. One little sentence tells a story of woe deeper than words. "They were all married men." In that little fishing hamlet on the French coast whence they sailed, twenty two women look out on the deep in hopeless anguish. How many little children cling to their skirts, we can only guess. We only know that out of twenty-two poor families, the bread-winners are 'stricken at one fell blow. And the fact that they know how to make their bread, if they only had the materials to make it with, poorly satisfies the hunger of the survivers. WHO WILL SUPPORT THEM?

with, poorly satisfies the hunger of the survivers.

It is right that men should be the breadwinners. Their physical strength and love of out-door activities, show where they belong. But when the bread-winner is taken away, must the woman starve of steal? Does not the fear of such an event drive many a girl into legalized or unlegalized prostitution? She may do housework, you say. Nine women out of ten are unable to be on their feat from early morning till long after dark, as housework now demands. When life is simplified and labor divided, it will be different. Meantime, no person of good common sense but advocates the training of girls in all departments of housework. Not one but demands a thorough, practical intelligence of whatever a woman shall undertake to do. The impetus given to this practical thoroughness marks the new thought and new life put into woman's activities. Its tendency is to lift her from the drudge on the one hand and the toy on the other, to the place where she shall be friend, companion and peer of all good men.

In conclusion, let me say that woman be-

good men.

In conclusion, let me say that woman being the co-equal with man, in life, it is self-evident that she has an inherent and innilenable right to compete with men or her sisters, in any of the employments and activities of the world, for her sustenance, growth, progress and happiness.

Mislakes and crudities mark all development, but whosoever will not help, in the name of humanity, ought not to hinder!

Partial List of Magazines for June.

Partial List of Magazines for June.

The Century (Co., New York.)
In pictorial and literary features the June Century is not behind recent issues. A fine portrait of Sir John Herschel, and one of William, the father, and Caroline, the sister of Sir John, accompany Professor Edwin S. Holden's paper on the The Three Herschels. Amusement and information are mingled in the paper In and Out of the New Orleans Exposition. Mr. Howell's A Fiorentine Mossic has grace and humor combined with a fine historical sense. Still Hunting the Grizzly describes the present state of that dangerous sport. The paper on Orchids is profusely illustrated by the author of the paper, who conveys much information regarding this remarkable plant. Bishop Dudley contributes his answer to How shall we help the Negro? and John E. P. Daingerfield his article John Brown at Harper's Ferry. The rise of Silias Lapham and The Bostonians are continued. General D. H. Hill graphically describes the battles of Beaver Dam Creek and Gaines's Mill, while General Imboden contributes Stonewall Jackson in the Shenandosh, and Colonel J. W. Bissell gives Memoranda on the Civil War. There are also editorial discussions and poems.

WIDE AWAKE. (D. Lothrop & Co., Boston.)
The frontispiece of the June number is as a caceptable as is a garden of roses, and is one of Mr. Hassam's best productions. The opening story, by Nora Perry, Kate Oxford's One to Talent, shows how a girl was successful in earning her own living. Two estials open in this issue, A new Departure and How the Middies set up Shop, both dealing practically with business problems. Ducle Primus and Dog Turban; The Meeting House Pattern and Worthy Nine are delightful reading. Among the interesting papers will be found. The Princess Beatrice, the royal English princess soon to be a bride, with portraits of herself and Prince Henry of Battenberg; A Windmill Pligrimage; and When I was a Boy In China. The new serials, The Child's Paradise and The Governor's Daughter, are interesting, there are numerous pictures, poems, and fingles, also the Chautauqua Readings.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) The Frontispiece of the June number. The Young Cowherd—A new Forest Scene, from a drawing by Arthur Lemon, leads us into Pastures Green. In The New Forest we continue our rambles and find much to interest us, it is fully lilustrated. Schwartz—A History; The London Ragamuffns, fillustrated; in the Lion's Den; The Sirens Three, and A Family Affair, compose the contents of a most enjoyable number.

The Phermogogical, Jouena, (Foreler, &

tents of a most enjoyable number.

THE PHRENOLOGICAL JOURNAL, (Fowler & Wells Co., New York.) The article New American Ministers to Foreign Powers will be read with interest, as it contains sketches of the lives, and also a portrait, of several of our Ministers recently appointed. The Science of Mind in Teaching; Concerning the Exploration of Human Nature; The Poet-King of Sweden; Musings in the Way; Mind-Cure; The Food of Children; Editorial Notes and Poetry, with other articles make this a good number.

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.). The Children of Westminster Abbey is continued in this number, also Souvenirs of my Time. In the Temperance Teachings of Science the Negvous System and Narcotics are treated. The Making of Pictures; Boy's Heroes; Entertainments in Chemistry; Search Questions in American Literature, and the Governor's Daughter, with C. Y. F. R. U. complete the contents.

The Homilteric Review. (Fund. & Wag.

THE HOMILETIC REVIEW. (Funk & Wag-nalls, New York.) The June number com-pletes the first volume for 1885, and gives evidence of the work done the past year. The eight sermous in the number are from distin-guished preachers, and the usual Editorial departments are brimful of valuable matter, making a number that, for variety, ability and condensation, it would be difficult to surpass.

THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE. (141 Franklin St., Boston.) Contents: is a Scientific Basis for Religion Possible? Bearings of the Spencerian Philosophy; The German Mysticism of the Kourteenth Century; The Sunday School in the Light of the New Education; Editor's Note-Book; Review of Current Literature.

THE JOURNAL OF SPECULATIVE PHILOSOPHY.
(D. Appleton & Co., New York). Contents for October, 1884: The Problem of Anthropology by Ludwig Noire: The Argument from Experience against Idealism: A new Theory of General Ideas; A popular statement of Idealism; Bradley's Principles of Logic; A Study of the Iliad; Notes and Discussions.

Ot the Had; Notes and Discussions.

Cassett.'s Familty Managine. (Cassell & Co., New York.) Contents: The Balloon of the Future; Ricarded Reyerie; All about Derbyshire; Arm Chafre; The largest Island in the World; An American Prison; Vegetable Cookery; A Diamond in the Rough; Sweet Christabel; The Gatherer: Etc.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Good and instructive articles will be found under the following heads: General Articles; Answers to Questions; Topies of the Month; Studies in Hyglene for Women.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A monthly for the little ones, containing short stories and pretty illustrations.

THE LIBRARY MAGAZINE. (John B. Alden, New York.) The contents of this issue shows that the publisher aims to give the reader the very best selection of current literature.

THE SEASON. (The International News Co., New York.) A monthly illustrated magazine, containing the newest Paris Fashions, and Elegant Designs in all kinds of Fancy Work. THE MANIFESTO. (Shakers Village, N.Y.) This monthly is published by the United Societies, and has a variety for its table of contents.

. New Books Received.

LE SPIRITISME DANS L'ANTIQUITE ET DANS LES TEMPS MODERNES. By br. Wahu, Paris

IL CREDO. By S. F. Florence, Italy.

THE OCCULT WORLD. By A. P. Sinnett. Boston and Chicago: Houghton, Mifflin & Co. Price, §1.25.

BREGON AS IT IS. Solid Facts and Actual Results for the Use and Information of Immigrants. Port-land, Oregon: Oregon State Board of Immigration

The Harmonial Philosophy, as a Pactor in Human Progress, by Alexander Wilder, M. D. Only 10 cents at this office. at this office.

Oklahoma has become a generic term. As now used it refers to all of the lands in the Indian Territory which have not been set apart as reservations for the different tribes which are located there. Strictly speaking, the name Oklahoma applies only to a comparatively small area of land located near the center of the Territory. The Territory itself is about 200 by 400 miles in extent.

about 200 by 400 miles in extent.

Victor Hugo's long memory spanned the seventy years between Waterloo and the present; and he had already won some reputation as a rising literary light before Lord Byron set out on bis last journey to Greece, where instead of fighting with the Greeks in belir war for liberation, he died after a short lilness, at Missolonghi in 1824. When we think of Hugo as almost a contemperary of Shelley and Keats, who seem as far beyond us as the Queen Anne worthies, we realize both the extent of his career and the changes which he witnessed.

Orthodoxy rersus Spiritualism. An Answer to the Sermon of the Rev. T. DeWitt Talmage against

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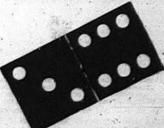
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CHICAGO, ILL., Saturday, June 13, 1885.

An Authoritative Opinion.

Col. Ingersoli declares that, in his opinion, all the called "physical manifestations" of Spiritualism fraudulent performances.—The Index.

It is well that Brother Ingersoll has expressed his opinion. There is nothing like having the opinion of one who is competent. And who more competent than the god father of the plumed knight! Few are environed with more of the strictly physical than is the Colonel; what he don't know about the nor-mal, the abnormal, the possible and the probmanifestations of the physical may be said to be not worth knowing. The work of securing a consensus of the competent would have been incomplete but for his opinion. If any there are so foolish as to question Inger-soll's competency, let them reflect upon his

qualifications before expressing an opinion.

L. H. FICHTE, the German philosopher, after long and patient personal observation and experiment testified to the reality of the physical manifestations of Spiritualism and said, "I feel it my duty to bear testimony to the great fact of Spiritualism." But then, what is Fichte's testimony worth, when as a matter of fact he had wholly disqualified himself for a witness by actually investighting the subject. A knowledge of what one is talking of is, in the matter of Spiritualism. to establish his incompetency in the

minds of such men as Ingersoll and Talmage PROF. DE MORGAN, President of the Mathematical Society of London, says:

I am perfectly convinced that I have both seen and heard, in a manner which should make unbelled impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by incognize, coincidence, or mistake. So far I feel the ground firm under me.

A man may know all about mathematics but if he has never put his knowledge to such practical use as figuring up the sum necessary to meet the expenses of a political campaign, he is unfit to express an opinion on Spiritualism; hence Prof. De Morgan's

testimony must be thrown out.

ROBERT HARE, who knew enough to be Professor of Chemistry in the University of Pennsylvania, spent years in studying these physical manifestations, bringing to their in-vestigation the methods, of a mind rigidly disciplined to accurate observation, and each year finding more striking evidences of spirit agency. Though an eminent chemist, Hare never lived in Peoria where from sod-corn is distilled millions of spirits of "O-be-Joyful" he never practically tested the eloquence inspiring force generated in the mills of that town; he never discovered and developed the latent potencies of corn juice; and therefore failed to fit himself as a witness concerning the power of spirits to move objects and produce raps. His testimony stands for naught beside that of an old Peorian.

Speaking of the phenomena of Spiritual-ism, Prog. Challis, the late Plumerian Pro-

ism, Prof. Challis, the late Plumerian Professor of Astronomy at Cambridge, has put himself on record thus:

In short, the testimony has been so abundant and consentanceus, that eliber the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.

On its face, and to the unsophisticated, such a statement carries weight. But Challis's evidence don't count with one who has successfully defended a poor persecuted star router; who has washed Dorsey white as snow, as if were, and sent him off to New Maxico to dwell in peace with gentle lambs, fair kine and others of his kind. Such an expert judge of human testimony is not to be fooled by men like Challis.

Lond Brougham says: ... "But even in

LORD BROUGHAM says: But even in LOAD BROUGHAN says:

But even in
the most cloudless skies of skepticism I see a
rain-cloud, if it be no bigger than a man's
hand; it is modern Spiritualism." To which
ingersoil would probably reply: "I'm not to
be bluffed by any blanked English nobleman;
let her rain! paddle your spiritual ark around
where those blank blanked fools are waiting!

I'll take my chances along with Dorsey and the helfers.

CAMILLE FLAMMARION, the French Astron-omer and member of the French Academy

says:

"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena decominated magnetic, 'commanwalic,' mediumic, and other's not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and alro any man accustomed, by his professional avocationa, to scientific observation, professional avocationa, to scientific observation, professional avocativation blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to ur, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."
Oblank: Camille, "recolles ingereali, "don't

"Oblank! Camille," replies Ingersell, "don't give us any more such provender; it may do for you frog-eating chatterers but is too thin for us. In the star line of business, I grant you are posted—I know something of atar routes—and if you were to tell me you had put Mercury in the Big Dipper, poured in ether, stirred the dish with the tail of a comet, then saddled the Great Bear and ridden into the Milky Way, to skim off cream to make the decoction smooth, I hope to be eter-nally blanked if I wouldn't swallow the yarn without a wink; but when you try to play the Spiritualist racket on me, you are betting on the wrong horse. Simon Newcome and the rest of us managers of the star business in this, the grandest, most glorious, bravest and most prosperous, but unfortunately not yet the most Godless nation on earth, have de-cided that ghosts can't be investigated; we se to arbitrate or abdicate; so glodon't propo rify your lilies as much as you please, but defy not the stars and stripes."

"That the phenomena occur, says CROM-WELL F. VARLEY, F. R. S., there is overwhelm ing evidence, and it is too late now to deny

"There's where you are mistaken Crom-well," says Ingersoil. "I hav'nt plead causes in all the courts of this Great American Nation, from the humble Justice shop over the unpretentious beer saloon in a prairie town, up to the Supreme Court at the Capitol of my native land—the land I love, and for which I would have bled had I not surrendered—I've not done all this, I say, without having learned a trick worth two of yours; and I affirm, honor bright! that it is never, no, never. 'too late to deny.' Look at me! I am a living refutation of your assumption. I've grown rich in denying. Yet I did not take up the vocation of a professional platform expounder of the ethics of negation until rather late in life, as life averages. 'Too late to deny'? Never, Sir! Never!! Before I grant your assump-tion, may I be burnt to ashes, and the ashes scattered to the four winds of heaven; and may the vital spark which now supplies the fires of my disputation be transformed into nerve food for a total abstinence, prohibition preacher; enabling him to be elected as a Democrat to rule over the 60,000,000 of white, black, red, yellow and brindle men women and children who are toiling through summer's heat and winter's chilling blasts to make this country blossom as a rose, from the sterile rocks where the Puritans first curses America with their presence, to the golden gate from whence the sun takes his temporary leave of us as he strides on to warm the lep-rous blood of Sandwich Islanders and stir into activity the almond-eyed millions who revere Confucius, that man of blessed mem

ory."
Some years ago the London Dialectical So ciety appointed a committee to investigate spirit phenomena. After a long and exhaus tive investigation, this committee summed up the result in their report as follows:

up the result in their report as follows:

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and apell out coherent communications."

The Dialectical Society should forthwith summon its committee and order a revision of the original report, with instructions to make it agree with Col. Ingersoll's opinion. The various psychical research societies of Europe and America should at once cease from their useless labors. Col. Ingersoll's opinion puts all controversy at rest.

Wm. E. Coleman and his Work.

At the semi-annual meeting in Boston on May 6th last, of the "American Oriental So-ciety" (of which Prof. W. D. Whitney, Philologist, of Yale, is President, and Prof C. R. anman, Sanskritist, of Harvard, is Secretary), on motion of Prof. Lanman, our con-tributor Mr. Wm. Emmette Coleman was so been recently ch member of the "Pali Text Society," which is composed of the leading Buddhistic scholars of the various countries of the world, with headquarters in London, and was found 1882 for the publication of correct texts of the Buddhist sacred writings, in the Pali language, with translations, etc. A large portion of the Tripitaka or Buddhist Bible has never been published, and only a small portion thereof has ever been translated into

portion thereof has ever been translated into English or other European languages.

Among the philologists, Assyriologists, comparative theologians, etc., to whom Mr. Coleman hassent copies of the Journal containing his various essays, archeological, philological, etc., is Dr. C. P. Tiele, Professor of the History of Religions in the University of Leiden, Holland, the headquarters of theological rationalism. Dr. Tiele, who proba-

bly has as extensive a knowledge of all the bly has as extensive a knowledge of an the religious of the world as any man living, ac-knowledging receipt of Mr. Coleman's arti-cles, has recently written him as follows: "You have a hard fight against self-concelted ignorance and prejudice, but you fight it man fully and indefatigably, to which a sour judgment, a clear insight into the pending questions, and an extensive reading enable you. With ed thanks." With thorough sympathy and reiterat-

We learn that Mr. Coleman is now engaged in writing a sketch of the more important of the so-called heathen religions, ancient and modern, for a forthcoming work, to be issued in the fall, treating of the various phases of religion in the world, including Spiritualism, Materialism, Ingersollism, as well as Christianity in its variant sectarian divisions. Mr. Coleman informs us that he intends that his portion of the work shall embody, in plain simple language, a condensed summary of the essential elements of the heathen religions, including the latest re-sults of scholarship in each branch of the subject, a veritable multum in parvo.

A Man Reads Print by the Sense of Touch Alone.

The following remarkable incidents in connection with the experiences of Harry Leib-fried of Emporia, Kansas, are condensed from the account of his case as given in the papers of that city. On Tuesday evening, March 31, Harry returned to his home at 10:30, complaining of a "terrible headache." On en-tering the house, he laid down on the lounge, and in five minutes was wholly unconscious. Dr. Parr was at once called, and found him both unconscious and completely paralyzed. His breathing was a mere gurgling sound in the throat, and death seemed imminent. He remained unconscious until the next Saturday, April 4, but had regained some use of the right side, the left continuing in a paralyzed state. He could not see, hear or talk. Sun-day, the 5th of April, he began to eat heartily, and on Monday the 6th, he indicated by signs that he wanted to write, and on giving him a slate and pencil, he proceeded to give directions about his business, his mind seeming to be quite clear. His appetite was then good, and has continued so up to the present. He is free from pain, and says he is in good-spirits, and believes he "will be all right in due time." While he has about fully regained the entire use of his body, except his left arm, he is still totally blind and deaf, and cannot speak a word. He can, however, distinguish daylight from dark, and can see the dim form of an individual close to him, but cannot tell one person from another by sight. His wife communicates with him by writing with a blunt pencil in the palm of his hand. But now comes the strange, almost incredi-

the tactile sense has become so highly exalted, by reason of his peculiar condition, that by passing the finger tips of the right hand oy passing the inger tips of the right hand over the letters he can readily read the ordinary head-lines and advertisements in a newspaper. He succeeded in reading type as small as pica, with a little difficulty, but the larger type were of course more easily read. Having bad sole and entire charge of the case, Dr. Parr has watched these strange feats with profound and increasing interest, not only in a pathological and therapeutical sense, but in a physiological and psychical point of view as well. He handed him "Puck," No. 421, and he read without much difficulty all the advertisements on the last outside cover page. He then gave him "Puck" No. 422, and he easily read "consistent civil ser-vice reform" at the bottom. Then, after carefully examining the picture of Cleveland, he took his pencil and wrote, "that feels like Cleveland." He will write a line clear across a very large slate, then return and feel for the "I's" and "t's," dot the one and cross the other without making any mistake. One night; when it began raining, he turned around, put his fingers against the wall of , and then wrote: "It is raining, for I feel it." After awhile, he put his fingers against the wall again, and wrote: "It is raining harder."

A German View of Protestant Labors Among the Heathen.

The St. Louis Anseiger des Westens presents some startling statistics with reference to the "success of missions." It appears there-from that in Northern Germany many plous old women are knitting year in and year out woolen socks and jackets for the Hermannsburg Mission to prevent the poor Hottentots from freezing to death in the Arctic climate of Southern Africa and to induce them to abandon their fig.-leaf costume. A good deal of money is collected besides, and every Hot-tentot converted costs several hundred-marks. to much. The English and American missions are spending millions annually, yet they cannot boast of any considerable success. In San Francisco, for instance, they have a society for the conversion of the Chinese, which costs a great deal of money, still but very few of the almond-syed heathens, have joined the Christian Church, and those who have are with very rare exceptions th worst hypocrites and generally go straight from the Sunday-school to the gambling-house or the optum-den. But the most expensive business is the conversion of Jews. The society which has undertaken the difficult task ristianizing the sons and daughters of Israel has its principal seat in London and enjoys an income of about \$175,000 annually, and most of this money is spent in London. At the annual meeting held a few weeks ago the agents reported the conversion of twelve

Jews and expenses amounting to \$14,583 for each convert. It is a very curious fact that the Catholics have far better success in pro-elyting among the Jews than the Protestant

The Cholera.

It is said that Dr. Ferran, an eminent Span ish physician, has made many experiments on men and animals, which lead him to state that inoculation by the bacillus, as prepared by himself, can produce the death of ani-mals with every symptom characteristic of cholera, and that the inoculation of human beings creates symptoms identical 'in their nature, but with less intensity and no fatal results. The inoculation is generally prac-ticed upon the lower part of both arms. In two or three hours it produces local irritation, difficulty in moving the limb, and dull pain.

After about four or five hours the pulse rises to 114, and even 120, and the heat of the body to thirty-seven and forty centigrade. The person thus inoculated feels languid, shivers, loses appetite, and suffers from nausea, diarthea, cramp and sleeplesapess. After twentyrhea, cramp and sleepleseness. After twentyfour hours these symptoms abate, and they generally disappear in forty-eight hours. All successive inoculations, even to the extent of eight cubic centimetres of virus, prove utterharmless both in adults and children. In animals, after inoculation, it has been observed that successive and larger doses of virus, introduced by inoculation, also prove harmless, whereas these same doses pro-duce death with choleraic symptoms in any animals not previously inoculated. Dr. Ferran has also observed that the local symptoms resulting from inoculation seldom vary whereas the general symptoms vary according to each case. Not a single case has occurred in which successive inoculations in men or animals have caused death. He has tried his experiments on himself and other medical men, and on hundreds of believers in this preservative. He thinks himself, therefore, justified in expecting from these inoculations the same results as have been obtained from inoculation in small-pox and carbuncle. The Madrid Academy of Medicine sent down a commission of medical men and their report is highly favorable to Dr Femor's experiments. Foreign scientific and medical societies and surgeons have taken great interest in these experiments, an congratulated Dr. Ferran, and the Spanish government has appointed four eminent surgeons as a commission to investigate his sys tem of inoculating human subjects with cholera microbes.

News from India.

In the May number of The Theosophist published at Madras, we find the following under the head of "Personal":

"Mr. George Chainey writes to us from America that he has joined the Theosophical Society and intends to devote his whole time to the promotion of its objects."

Among other passages from Mr. Chainey's letter The Theosophist quotes this: "We see in Theosophy the one thing needed in this country." As Mr. Chainey in another passage speaks of himself in the first person singular it may be supposed that when he says he means to include Anna Kimball, whose soul is just now pining to paint the coun-try a genuine Theosophical tint. People there are in various parts of America who have mistakenly supposed that Chainey was trying his hand at preaching Spiritualism let such people learn the news which come directly from Chainey via India, that he is de voting his whole time to advancing the busi-

roung his whole time to advancing the business of Koot Hoomi & Co.

The latest crotchet of the religious gymnast, is the publication of a paper in California to be called the Gnostic;—Theosophical for No Stick, in this instance-and the firm of Kimball & Chainey awaits subscrip

Advocates the Good and True.

Mr. M. B. Dodge, an active member of the san Francisco Society ministered to by Mrs. E. L. Watson, in the course of a business let

"I take great pride in your paper, because when I send it to my friends, I have not got to transmit therewith a letter saying that I endorse nothing in it, that I do not mark. With your paper I have not got to take that trouble. I feel that we can call the JOHNAL our official paper, for it advocates the good and true.

Any physician who don't realize in this highly enightened age, that what is known as meamerism is a scientific fact, should at e be regarded as a genuine laggard, des titute of that mental activity requisite to keep him abreast of the times. The members of a Committee of the Chicago Medical Society, who have been investigating certain indirect charges said to have been made against Dr. Charles G. Davis, arising from his lecture on Hypnotism, and experiments that follow-ed, wherein he was grossly imposed upon by his subjects, claim that they "do not know that mesmerism is a scientific fact," hence by their own admission are ignorant of a subjest that gained a footbold in the time of Mesmer, and which has vigorously maintain-ed it ever since. Dr. Davis, however, believes there is a scientific fact in meamerism or eral in thought and eclectic in practice. It is said that he realizes \$30,000 a year from his profession alone, which shows conclusively that believing in mesmerism as a scientific fact, is not injurious financially,

Mrs. Hannah Sparrow, magnetic healer, will in a few weeks visit South Haven, St. Joseph, and Ann Harbor, Mich. She can be addressed at South Chicago, III.

GENERAL ITEMS.

Dr. A. J. Fishback is to deliver a series of ctures at Worthington, Minn.

The Spanish Government has granted permission to physicians to inoculate people with cholera virus.

In a fit of religious mania a recent convert to Adventism in Erië, Pa., shot himself dead June 3rd, thinking his soul was irretrievably

The Rev. H. L. Stanton, who sacrificed his life lately to the "faith-cure," refusing to take material remedies for fever, was a brother-in-law of Elizabeth Cady Stanton. Geo. H. Brooks is engaged for the month of

une for the society at Geneva, O. His P. O. address is box 54. After June it will be No. 124 Charter street, Madison, Wis. "The Chisel Can't Help Her Any," is the inscription on a stone to his mother's mem-

ory erected by a pious and philosophic resident of Duxbury, Mass. We have received "Beyond the Valley, a sequel to The Magic Staff," by A. J. Davis. Price, \$1.50, postage 10 cents. For sale at

The Tail of the Devil, the Fountain of Love, Little Hell, the Spirit of Purity, the Triumph of Dynamite, the Balm of Sorrow, the Tem-

pest of the Soul, and the Flight of Time are aloons in the City of Mexico. A Catholic priest at Milford, Mass., refused to open the cemetery for the G. A. R. Post to decorate Catholic soldiers' graves. The mem-bers of the Post cleared the fence and decor-

sted the graves, but the garlands were afterwards destroyed. Mrs. Phebe Bartlett, living at LaSalle and

fifty-ninth streets. Englewood, was found in-sane in Judge Prendergast's court and sent to the private asylum at Batavia. She is about thirty-four years of age. Her insanity is attributed to religious excitement.

Walter Howell, inspirational speaker, will ecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday at 19:45 A. M., and 7:45 P. M. Morning, "Questions and Answers." Lecture in the evening.

The British company of Old Testament re-risers originally numbered thirty-seven perons, and represented the best biblical scholarship of the country. Of these, nine have died since the work began. The Old Testa-ment company in America numbered fifteen persons, of whom two are now dead.

On Friday evening, May 29th. Mrs. Isa Wilson Porter hefd, a scance at 213 West Madison street. She gave an exhibition of her power to handle, and also to apply to her face, a hot coal-oil lamp chimney without suffering any inconvenience therefrom. Isaiah Rogers, who was present during the experi-ments, writes: "At the conclusion of the exhibitien the committee carefully examined the hands, wrists and face of Mrs. Porter, and reported that they could see no evidence of

Dr. J. K. Bailey has been speaking and ealing, since his last report, at various points in Pennsylvania and New Jersey, in-cluding (Harrisburgh, Philadelphia (Temple Society), Carversville, Bucks Co., and Thompkinsville, Pa., and Hammonton, N. J. He desires calls to lecture and heal. Address him P. O. Box 123, Scranton, Pa.

Though the past year has been one of unusual business depression, the American Home Missionary Society at its Saratoga an-Home Missionary Society at its Saratoga annual meeting reported cash receipts to the amount of \$451,767.96, an increase of \$67,000. The Society has kept 1,447 field-workers employed. When it is remembered that the A. H. M. S. Is only one of many of the active auxililiaries of Christianity, the vast sum yearly expended and the zeal put forth may be more fully realized. There are lessons for freathfulking nearly to learn of their for free-thinking people to learn of their Christian neighbors, and one of them is that of liberal giving.

Mrs. S. F. Pirnie of 523 West Van Buren St. Chicago, has steadily and quietly pursued her vocation as a healer and a medium since came to the city, until she has created widespread interest in her work, as well as high esteem for her worth as a woma all who have been so fortunate as to make her acquaintance. Mr. Pirnle is a gentleman of wide information, sound sense and good judgment. Together Mr. and Mrs. Pirnle have journeyed through an honorable career and are still in robust health, though, quite past middle life.

On July 1st will be issued from the press of Craig & Barlow, 170 Madison St., Chicago, a large work, entitled "Fifty Years in the Church of Rome," by the venerable Father Chiniany, who has seent many years of his Chiniquy, who has spent many years of his life in its production. It will be the most comprehensive presentation of Romanism, in all its aspectscivil social and religious heretofore published and contains facts of thrilling interest to all lovers of liberty. It will be said by subscription only. Price \$5.00.

George T. Gould, D. D., has organized an 'Independent Temple," as a place of wor-The services are held in the Opera House.

The object of the new society is "to make better men and women;" its creed, "the Bible, which each must interpret for him The members pledge themselves to do all the good they can and as little harm, both to themselves and their fellow men. The motto of the new society is, "Whatsoever ye would that men should do unto you, do ye even so unto them." No party lines, no sectarian watch-words, and no theological tests are to be recognized.

JUNE 13, 1885.

RELIGIO - PHILOSO PHILOLA

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Clairvoyant Healer.

D. P. KAYNER, M. D., the well-known Ciairvoyant Physician, has again resumed practice an i is located at 96 West Madison Street, chicago, Ill. Send with lock of hair, handled only by the patient, prominent symptoms, and \$3,90 for, examination and written trescription.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, its us know with full particulars, as it will save time and trouble.

Business Jotices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-leads funerals, Telegraphic address, Cerlen, O. P. O. address, Berlin Heights, Ohlo.

SEALED LETTERS answered by R. W. Flint, N 1827 Broadway, N. Y. Terms: \$2 and three 3 cer postage stamps. Money refunded if not answere Send for explanatory circular.

The Knickerbocker Brace Co., whose advertisemen appears in this issue, manufacture an article in theiline which they claim to be equal to any in themarket. Readers who need anything of the kind will do well to address this Company.

What are the desirable qualities in a whisker dye? It must be convenient to use, easy to apply, impos-eible to rub off, elegant in appearance, and cheap in price. Buckingham's Dye for the Whiskers unites in itself all these merits. Try it.

Clairvoyant Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. Butter-field, M. D., corner Warren and Fayette Streets, Syr-acuse, New York.

Lassed to Spirit-Life.

Passed to spirit-life at the old homestead, in Watseks, Ili., Friday morning. May 29th, 1885. Charles Cooger Roff, in the twenty-fourth year of his age, of consumption.

Charles Conger Roff was the son of Asa B. Roff and Ann Roff, of Watseks, who are well known among liberals as lead and the state of the same state of the same state of the same state of the faith that illumided his soul. A friend (Major Feters) who and unique his littiness gave many striking evidences of the faith that illumided his soul. A friend (Major Feters) who can desire the same strike the same same strike the same strike the same strike the same strike the same same same strike the same same

Spiritual Meetings in Brooklyn and New

Church of the New Spiritual Dispensation, Brooklyn, N. de Sunday services at 416 Adelphiik, hear Futton, at 11 Ad 7330 v. M. Sunday school at 2 and Conference at . M. 160a. A. H. Dailey, President; C. G. Claggett, Sec.

Mrs. J. T. Lillie from March to July. Prof. J. T. Lillie Musical Director.

The Brookin Spiritual Conterence meets at Everett Hall 198 Fullon Street, every Statutian evening at S o'cock. W.J.
The Ladies All Society meets, every Worknessin a Brook at the coronic at three o'clock at 128 West After Spect, New York.
The Foople's Spiritual Resting of New York City, convenes every Studies at 2:30 F. M. and Tile evening, in Arcanum Hall, No. 5 West Zith St., corner Sitth Avenue.

Kansas City, Mo.

Spiritual Society of Kausas City, Mo., meets every stog at 7:80 in Pythian Hall, corner 11th and , Dr. E.-G. Granville, President; A. J Colby.

CLAIRVOYANT EXAMINATIONS FREE.

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OF CHICAGO.



Early advanted and worm with comfort.
All days for Men. Women Boys and dirts.
The Cheapest and only likelable Shoulder Bryon.
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SPIRITUALISM AT THE CHURCH CONCRESS.

Annual Meeting at Sturgis.

F. L. Watson, and other speakers will be in attendance to address the people. A good test medium will be in attendance to give public leats from the platform.

May 4, 1885.

BY ONDER OF COMMITTEE.

Wisconsin State Association

Spiritualists.

Eroadway, at 75 cents per day.
PHOP. WM. M. LOCKWOOD, Preside
DR. J. C. PHILLIPS, Secretary.
mro, Wis., May 80, 1885.

Spiritualist Camp Meeting in Oregon.

he hets.

o reasonable effort will be spared to secure good ord
a quiet meetlog. This camp ground is besulfully locus
to the east back of the Williametti Hiver, twenty mil
we Portland, on the line of the O. & "... H. H. and is east
come from both North and South, et her by river or rail.
WML PHILLIPS, Pres. C. G. E. S. &

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THE ABSENCE OF DESIGN IN NATURE.

PROF. H. D. GARRIE

etr, the Author shows the routdence" classes be pr Price 10 Cents.

TOBACCO AND ITS EFFECTS.

A PRIZE ESSAT. Showing that the Ose of Tobacco is a Physical, Manager Social Exil.

This is a very thorough, extension and compreher of the laws of life, and the therapeutic action of To the human system, and about the good by everybed

Toices from the Reople, AND INFORMATION ON VARIOUS SUBJECTS.

Who Dost Call for Leonore?

A VOICE FROM THE DEEP. "

Who dost mourn as dead the living?
Who dost call for Leonore?
Hark! methints the role is giving
Sea-nymphs tales of earthly lore;
List, the walling lie, the weeping!
Ah! it is an earthly woe;
Mourning those at peace a-sleeping
In the slient see below.

Come, my darling! come, my love!
Mourn not Leonore as dead.
The' the waves hold court above her,
As they ever woo and wed;
Bodies are but houses builded,
Where the soul abides a day;
Come and see how sea-upmphs glided
And festooned this house of clay.

In the branching beauteous coral
Whence festooning sea-weeds swin,
See the fauna bloom as floral
As a garden's offering:
Lo, sea-comets, in their motion
With their flaming trains pass by;
Suns and stars that light the ocean,
*Blazing in the watery sky.

Love dost quicken yet my spirit
Asit did in days of yore,
And is in thy heart to cheer it
in the name of Leonore;
Love can all we within the ocean;
Love can sail the lightest air;
Time or space, event, emotion,
Cannot bound it anywhere.
Center Point, Iowa.
G. L. Wilson.

Does Virtue Pay?

In a three column contribution to The Index, un-In a three countribution of the fract, the the above title, the accomplished essayist and uthor, F. M. Holland, concludes as follows:

Practical training will make even stupid people useful members of society, provided they are not invariably vicious. I think I have read that

"It takes, as a general rule, At least half a knave to be wholly a fool."

"It takes, as a general rule,
At least half a knave read that
"It takes, as a general rule,
At least half a knave to be wholly a foot,"
... Nothing does more to encourage lax conduct
than preaching impossible principles. This is particularly true of self-sacrifice, as it is usually taught
and as Flopjohn practiced it. He was really too unselfab to be highly virtuous. No one has a right too
sacrifice his own happiness except to increase that
of some one else. Herbert Spencer shows that, it
we all thought only of making sacrifices, there
would be no one to take them, and social progress
would be at a deadlock. The actual result of the
constantly making them, and others are accepting
them without giving any return. But making sacrifices involves not only physical, but intellectual loss;
and receiving them without return is morally degrading. If every one were either offering or receiving sacrifices, we should have one-half of the
world runing itself, physically and intellectually, in
order that the other half might be ruined morally.
Somewhat of this nature, though not to this extent,
is the result of women's generally obeying the pulbil injunctions to self-sacrifice, which men usually
diargard. Thus, women are kept half-educated and
in bad health, while men remain self-indudgent and
oppressive. Wisely did the suffrarists vote, eight
rears ago, as recently mentioned in The Index, that
the lessons of self-sacrifice taught to women by the
Christian Church have been contrary to the duty of
self-development and the progress of the race. I do
believe in self-sacrifice, but only when the general
welfare is thus lucreased. We are to find our own
highest happiness in that of our neighbor's, and we
are also to remember that one of the surest ways to
make others happy is to keep so ourselves. Universal welfare is the true standard; and among the
make others happy is to keep so ourselves. Universal welfare is the true standard; and among the
make others happy is to keep so ourselves. Universal welfare is th

A Roman Catholic.

To the Editor of the Religio Philosophical Journal's Some months ago, if I do not greatly err. I read in your Journata a communication from a Catholic. I can't understand it, and would be pleased to have some one explain, how one can be Spiritualist and Catholic at the same time. Though, for that matter, I might be equally pozzied in reference to Methodis-Spiritualists; for the cardinal doctrine of all the orthodox is that Jesus was and is emphatically, God, the creator of the universe—"born of the Father before all ages."

the creator of the universe—'con of the Fainer of real alges."

Upon a time I was a devout Catbolic, and before I was acquained with Spiritualist literature—I have no other acquaintance with the system—I was accustomed to think and to say that I knew the Boman Catholic Church to be the one true Church of God. In this I was not peculiar. You can find multitudes of Catholics who habitually affirm not simply that they believe that Catholics have the truth, but that they know it. Why others are ready thus to affirm Renow not, but I suppose from a like reason to my own. What was my reason? It was that, in the practice of Catholicism, I often had sensible evidence of aupernatural or preternatural interference. Phenomena of various kinds presented themselves to me—not in periods of great excitement merely, but when I was cooling, earnestly praying or meditailing. The phenomena was such as you find frequent merely, the Spiritualists, I regarded, these phenomena as proof positive of the truth of all the Catholic calms; but all such conclusions are dissipated by the more marvellous nature of the phenomena of Spiritualism. If the phenomena of a system, most of whose adherents emphalically deny the cardinal dogma of Catholicis are so bitterly opposed to Spiritualism. If the phenomena, their "miracies," are sunk to insignificance by comparison with phenomena of the same nature, but immensly more marvellous.

As I wrote above, my acquaintance with Spiritualism is literary. I have yet to hear the direct rap, or see a table move, or a ghost smile.

J. A. Gorre. nges."
n a time I was a devout Catholic, and before I
quainted with Spiritualist literature—I have

Tests of Spirit Presence.

Lucian Prince, who has devoted the best years of his life in trying to ameliorate the condition of ani-mals in the course of transportation on the cars, lately had a sitting with Mrs. Kate Blade, 447 W. Madlson St. When he and Mrs. Blade went into the latter's room for a private sitting, on taking up the state, there was found on it the following message

ritten with a lead pencil:
"I could not walt; cheer up, father; all clouds are

passing.—ALICE."
Alloe was his spirit daughter, and seemingly impation for him to appear, she had written the message. Mrs. Blade did not know that he had a daughter Alice. Mr. Prince was much pleased with this exhibition of spirit power. He then received several messages from his other children, whose names Mrs. Blade did not know.

Blade did not know.

It has been found that pupples brought up under different colored lights have had strikingly different colored lights have had strikingly different characteristics developed. Red pupples were found to be particularly devoid of pognicity. Blue did not conduct to pweetness of dispetition, while green was found to be the most advoctional color of all. Verdant green pupples exhibited extreme liveliness, cheerininess and playrininess, accompanied by ease and gracefulness of motion, and were invariably good instured and kind. Green glass in place of blue panes is recommended for the nursery.

It is officially amounced that the epidemic of trickinissis prevailing from September to December that the district of Hageborn, Germany, resulting in 405 cases of accrees, of which skry-six proveditation are counsely a single pip. Carvail investigation proved that death was in every case due to ming the fieth raw.

for the Religio Philosophical Journal. of Modern Spiritualism.

BY CHARLES DAWBARN.

The future of modern Spiritualism means to man on earth even more than we deploted in our last article. The discovery that man passes to spirit-life unchanged, means that we are all the time manufacturing our own spirit surroundings. Every religious sect; every phalanx of scientists; every man and woman, collectively and individually, is in close association with the spirit sphere to which he or it belongs. Psychometric affility is the law of intelligence. In other words, in whatever direction you would work or think, your power is multiplied by inviable forces that represent men and women who think and feel as you do; and the smallest sect grows into force in the next life, if you keep its numbers growing by mortals drigg into its membership.

In earth-life we are forced by struggles for existence into experiences that mean mental change, whereas in the next life man may worship a narrow idea to all eteroity, unless he has within his own soul a desire to "more on." So we see that the nutre of Spiritualism means the development of a great power in the Spirit-world. Truth-lovers on earth are thus building up a grand intellectual force in the higher life, that increases in just such protein as the lignomes factories run by the priest-hood lose power to keep their machinery in motion. By this action and reaction we give to over spirit friends a harmony with the mortal, through which they can show us what spirit power really/means; for it will mean, in the future, everything of, which mortal man may dream, save cruticles such as the Church manufactures to keep him from the activity of a true mambor. The submitted of a true mambor of the submitted of a future manufactures to keep him from the activity of a true mambor. What is there to organize in Spiritualism do for our solution. What is there to organize in Spiritualism of the control of the submitted of the submi

top, every hour light flowing into a region that before was dark.
So our though is, that the future of modern Spiritualism depends upon the use to which we put it.
If we darken it by creeds and dogma, and bedaub it
by a blind sauction of possible fraud, it will continue
to be counted as first count to the prestidigitator,
and live on in its dead and alive life of to-day.
But I cannot: may, it will not, believe it. Presentity this great nation will awaken to the knowledgethat Spiritualism, stripped of all bumbug, supersition and bigotry, is just a simple truth of nature that
can be put to practical use in this work-a-day world
of ours. It will recognize that nothing is lost; and,
therefore, the individual experience that seemed
unfed in the casket, must have an eternal existence
and a boundless growth.
Nex, it will catch the (thought that the sensitive

buried in the casket, must have an eternal existence and a boundless growth.

Next, it will catch the thought that the sensitive mortal may voice that hidden knowledge; and presently the thinkers everywhere will recognize the universal rule that the use of tools must be the first thing learned by the mechanic. Then he will begin to study mediumship so carefully and scientifically, as to achieve results impossible to us to-day. With pupils educated for use, each in a great department, of knowledge, the world will yet learn what inspiration means to the human brain; and when the truth-seeker of to-day shall combine, the knowledge he can gather for himself, with the knowledge he can gather for bimself, with the knowledge he can gather for bimself, with the knowledge he can gather for bimself, with the knowledge he and part from his co-laborers in the land of the invisible, then will the truth of immortality and split intercourse become a mightly ever to human progress. And this in my judgment is the future of "modern American Spiritualism."

A. Martin.

A Phantom Engineer.

Back from the Grave to Save a Train Pace's Ghost Story.

Pace's Ghost Story.

It's only a ghost story. Jim Pace told it one dark night to a little crowd that gathered in the roundhouse. Jim's a veteran of the rail. He was seventy-two last week, and has pulled a throttle as many times as any living man. "How he used to make old Six walk" is the common expression wherever Jim's name is mentioned in a crowd. He loved the engine better than anything in the world and it nearly broke his honest hearit to give her up. Jim never had an accident, but that wasn't his "fault, he always said." It wasn't me that missed 'em. It wur ole Six. She wouldn't ever go into the back and of a train o' the blackest night an' all lights out. You couldn't drive her. Couldn't git 'er nigh 'er broken bridge or trestle or washout."

Jim never got any further with his explanation until that night at the round-house when some of the boys begged him to tell them who old Six wouldn't get into trouble.

"As I've quit the track, boys," he began, "I don't min' tellin'; yer jest why. Reckon y' all know I took to firin' with Dave Griffin, an' all I know about er engine I seart from him. He was like er father ter me, an' when he died I lost the Seat frien' a lone boy ever had. Lost, did I say? No, not lost, but —"He looked out into the night and the little audience walted for him to failsh the seutence. But he went on anew.

"I worked mighty hard au' faithful, but I wuz 'n

He looked out into the night and the little audience walted for him to finish the sentence. But he went on anew.

"I worked mighty hard au' faithful, but I wuz'n ole man when they gimme the best engine on the road. You've all heard of ole Six? She's scrap-iron ten year ago. I had run along for er good many years 'thout er accident of any sort au'-y'all know how 't is—had got sorter careless, like. I knowed every rail an' crossite in the road, to say nothin' of bridges an' trestiles an' cylerets, an' could shelt my eyes an' tell where I wuz by the way ole Six carried herself. Well, one night—it 's the darkest night I erer saw; the moon an' stars seemed as if they'd gone out for good an' the black, thick-clouds set so close to the earth that yer could feel 'em as yer ploughed through 'em. Head-lights did'n't amount to much them days, nohow, but that night imine did'n't do no good at all. Samp'n mus' 're blacked the glass, for I couldn't see ten steps shead of the pilot, an' what dim light ther wus fiashed sickly against er solld front u' cloud. By an' by it began to rain. The waler came down like the bottom had fell out, an' in less 'n fire minutes I could hear it roarin' in the ditches along/ide theyrack. The noise it made tearin' through the culwerts showned the factly er the train. I hope 'il nerér see sech another flood. Lightoin' every minute an' less spill the darkness on all sides, an' the thunder boomed 'drong the clouds as if the old earth was explodin' from the level of the properties of the could she was skeered to go ahead.

clouds as if the old earth was explodin from the inside fires. At every boom the clouds gave down
more rain, an' old six trembled as if she was skeered to go ahead.

"On we went, up hill an' down bill, forty miles
an hour an' no stops for way stations. We climbed
the summit at Pinson's an' liashed by like a skeered
deer, on down the long grade towards Dykee's Runan' the big treatle. I knowed it's the best on the road,
an' I wasn' afeered to go over it er mile er minute,
so I didn't stack up. I leaned back in my seat an'
istened to the ragin' storm outside. My fireman had
opened the furnace door an' stepped back in the
tender for some coal, when suddenly a big, whiteheaded man got between me and the red light of the
furnace fire an' leaned over toward the front of the
cab. One long arm reached out, an' takin' hold o'
the throttle shut off the steam. The other pulled
three long blasts of the whistle, the signal for brakes,
an' then before I could say a word the man caughtthe lever in both hands an' reversed her clean back
to the lowest notch. The same long arm again
reached the throttle an' pulled her wide open. Ole
slix's drivers began to spin around backward an' the
train began to slack up. Jumpin' up I made a lunge
at the cle man, but instead of bittin' him I fell flat
across the cab. I got up an' saw him still standin'
there lookin' out ahead. I throwed my arms around
him to pull him away, but they passed right through
his body an' fell at my side. He turned an' looked
at me, an' I saw it was Dave—Dave Griffin, come
back from the grave!

"When my senses come back the train was standla' still an' Dave was gone. I knowed there was
somethin' wrong abend, so I got out an' walked

at me, an' I saw it was Dave—Dave Griffin, come back from the grave!

"When my senses come back the train was standin' still an' Dave was gone. I knowed there was
somethin' wrong abead, so I got out an' walked
down the road. A bundred feet away I came to er
great gap in the track—the big treatle was gone!
The creek was growed to a mighty river roarin' an'
rushin' an gurglin' over the pies. Boys, I didn't
feet skeered then, but somehow I couldn't stan' up.
My legs felt weak an' give way under me an' I set
down on the track in the pourin' rain. I—I didn't
got to sleep, I couldn't ha' done that, but my freman
said he had to shake me purty hard to git me up.'
No. boys, I didn't run ole Six. It's Dave an' me together that's always pulled her through."— New York
Tribune.

The Cause in Boston.

To the Editor of the Religio-Philosophical Journal:

I have just read in the JOURNAL of May 23rd, your editorial letter and also notice with pleasure the promisence you give to the, Deed of Trust of the Temple to the Society of Frogressive Spiritualists here. Without some such notice as you give, calling attention to it, one would little dream that it involved the girt to the Spirit-world, through the Society, of such a magnificent building, the Deed, Declarations and Constitution, being as modes, simple and straightforward as is the character of the generous, single minded donor; but God and the angels and a few mortals know how cheerfully and unostentationally in the second of the Declarations, a misprint, making it read "paternity," where it should be "fraternity."

Mrs. Dyar's lectures continue to be of great interest and power, each seeming to surpass the other. That one, by the control who announced himself as Hiram Abit, the Sanday following your visit, was of an especially high order, and was listened to with profound attention. We understand all are to be published at some future day, all having to do, more or less, with the future work in the Temple.

The aim of these guides seems essentially to bathe preparation of the people for this work, by calling attention to the need of sincere, earnest endeavor to get at the real truth, and of putting oncessif in the proper attitude of an honest, unselfish investigator of both the philosophy and the phenomen of Spiritualism.

Declaration and the access the proper mani-

Some Excellent Tests Through Mrs. E.

A. Martin.

A. Martin.

To the Editor of the Relitio-Philosophical Journal

In March last I write to you in regard to the wonderful test given, through the mediumship of Mrs.

E. A. Martin of Oxford, Mass, and now for the benefit of your readers I will call your statestick to some of them. In my first communication which are only them. In my first communication which are of a business nature. One was:

"Please tell us who answers these questions, two of a business questions were answered or rectly; that is, the controlling intelligence who as swered, knew what the questions were, calling names and giving the character and business taction of the parties, etc. The answer to the other questions against the state of the parties, etc. The answer to the other questions against the state of the parties, etc. The answer to the other questions against the state of the parties, etc. The answer to the other questions against the state of the parties, etc. The answer to the other questions against the state of the parties, etc. The answer to the other questions are not answered or rectly. The state of the parties, etc. The servelopes, besides being sealed, were stitched on a Singer sewing machine, so that it was impossible to get them open without showing signs of being tampered with. The evilope of the one containing the \$5 note, after being stitched, had tirted placed around it, and was then put into another covelopes, and sealed with sealing wax, and stamped with a private seal.

I have fifteen or vix others, but Mrs. Martin is a stranger to a Singer seveling machine, so that it was impossible to get them open without showing signs of being timpered with. The evillagence are also as the put into another covering and the sealed with sealing wax, and stamped with a private seal.

I have fifteen or vix others, but Mrs. Martin is a stranger to a stranger to a singer seveling machine, so that it was impossible to get them open without showing signs of being timpered to the state of the

"The Journal is Pursuing the Right

To the Editor of the Religio-Philosophical Journal.

I feel like telling you of another evidence which has come to my knowledge within the past day or two, that the Journal, is pursuing the right course. I was a short distance from home a couple of weeks ago, when an intelligent Spiritualist lady informed me that a certain acqualitance of hers and mine, was about 15 gire up farming and enter the lecturing field. She smilled significantly as the said it. Since then I have been in the neighborhood of his farmshe hal elfs—sold his cattle and horses and gone with wife, etc., leaving his comfortable little homestead to take care of itself—the place where he and his family had lived in pasce and plenty for many years, to enter upon an untried vocation for which, it is generally supposed, he is not scholastically qualified. I had asked him to subscribe for the RELIGIP-PHILOSOPHICAL JOURNAL some time ago, but he declined and took a sensational paper instead.

Keep it before the people that Spiritualism, in a general sense, at least, has zast up no "royal roads to goometry." Those who think it has, will, I fear, prore failures in nine cases out of ten.

One of the dwellers near the above mentioned homestead told me that he neighbors thick he acted very strangely in giving up his legitimate business, in which he was doing well, and leaving his comfortable home where he and his family had lived in security. They do not know what his intentions are, or probably they would think him still more foolish. But perhaps he knows his own unsiness best, time will tell.

I have heard from "Mrs. Caroline Lord." She is a true woman—an educated and intelligent ladg, and her social circle is most respectable. Another ladg, whose husbund and brother- are merchants in their prace, and who, I think, is one of your subscribers, has given me references to highly respectable business best into the fine process of the course was quite unnecessary when she informed me who they both were. They all seems to be fine necessory and and the hear of a

has given me references to highly respectable business people, which, of course was quite unnecessary when she informed me who they both were. They all seem to be fine people, and "Mrs. Lord" a noble Catholic-Spiritualist lady. I almost thought at first that she was a Jesuit in disguise and wanted to make a fool of me. I am sorry that I had written so severly to her, but it has done good and we are now better friends than ever.

Thus, Harding.

Sturels, Mich.

Denver's Haunted Hack.

The Gentleman who Saue the Ghosts had been Hav-ing a Good Time.

The Gentleman who Saw the Ghosts had been Hacing a Good Time.

Hack No. 99 has gained an uneaviable notoriety
arising from the well-authenticated fact of its being
fraunded. There is some dark mystery surrounding
it which the present owner and driver, Sam Mages,
cannot explain. The supernatural appearance always occur of 2 o'clock in the morning, and are
about as related to a Years reporter by a gentleman
who rode in the hack. His story is:

"I engaged a hack to take me to the house of
some friends on Broadwar, where there was to be a
wedding-anniversary. There was nothing particularly noticeable about the hack of its interior. It was
nicely upholstered, and comfortable and cosey as
one could desire. The evening was one of the most
pleasant ones I had ever spent, and the hours flew
quickly. It was probably 1½ o'clock in the morning
when I was ready to leave. The carriage was waiting at the door and I hade good-by to my friends
and was driven off. We had traveled down Broadway for perhaps half a mile when I felt a cold shuddet and an uncomfortable fera, and became aware
of the fact that I was not alone. Suddeely a bright,
unnatural ghostly sort of a light filled the interior of
the vehicle, and, frozen with horror, I became the
witness of a scene which it cardies my blood even to
relate. There on the seat opposite was the form of
a beautiful woman bent down on the seat, and over
her, and grasping her by the throat with one hand
and with a sharp-pointed dirk in the other, was a
man whose features were almost decioniacal with
rage. Paralyzed with horror, I saw him plungs the
kulle thrice into her bosom, and a crimon flood
poured over the cushions flato the floor of the
hack. A piercing scream tent the air, the door of the
hack. A piercing scream hen the air, the door of the
hack and the same popularity as the form of
the sciticest integrity and reliability, and whose
word is as good as his bond.

The hackman, upon being interviewed, at first denied there was any peculiarity about his hack, but,
upon

Bismarck's Religious Belief.

Bismarch's Religious Bellei.

A bellef in God, in a dirine order of the world, and in a personal existence in a future state, and, to a certain extent, in revelation, seems to form for him a sort of rude basis of religious belief, with which be has remained satisfied without raising on it the superstructure of any definite creed. In religion, as in politics, he confesses that he has arrived at auccessive sidges of development. In the days when he was known as the tolle Junker, he was first a rationalist and apparently for some lime, an unbelierer. Then for several years he went through severe physical, moral, and even peculiary trials, and fell a desire to seclude himself from society, and even a tone time had a design of emigrating and retiring to the Prilish forests with his last few thousand thalters in his peckel and commencing life a new as a farmer and a sport/sman. As he approache-his thirtieth year a spectificat change came upon him, which was probably due in part to the indisence of itsely, Johanna von Putthamer, was the daughter of a Nethee-Pomeranian land-owner, and both her father and mother, being people of a fervent Moravian split of piety, opposed themselves to the betrothal of their daughter with one so noted for his with habits as the "Biad Squireen." Goethe has shown in the "Story of a Pair Soul" how he could be affected by the simple piety of a Qualeress; and Bismarck was, it is probable, more deeply lotinenced. After the accession, too, of Frederic William IV. there was a great increase of piety, or at least of pietism in the higher circles of Prussian nobility. The Spiritualism of Schlierimsher had slisplaced the rationalistic luflence of Volbaire and Rossean. "Rationalism came in polite circles to be considered somewhat unigar, and was associated with revolution; and even philosophy in the crabbed phraseology of Hegelianism on only was made an instrument for undermining all existing installutions, but appeared to be preeminently uncethetic. A religious and unctous phraseology was the fashi

BY JOHN FRANKLIN CLARK.

I have read with much interest and pleasure the article by Prof. Chaney cuttiled, "A Dream Explained," which appeared in your issue of the 9th uit. He holds that spirit and matter are not one and the same thing, and introconvertible. This is a subject to which I have given much earnest, patient thought and carried investigation, and have proved axiomatically the statement made that there are two primal nelf-existent substances, which we call spirit and matter, spirit being imponderable, and without dimension, matter being ponderable, and having dimension.

measion, matter being ponderable, and having dimeasion, matter being ponderable, and having dimeasion, matter being ponderable, and having dithese two substances on the primal plane of being
constitutes or evolves an ego of being which manifests itself as force, and constitutes what we call
nature. Spirit is intalligent, per se, and know; is
homogeneous, and unparticled in form (not shape,
or dimension), positive in character, and acta: is inponderable. Matter is ponderable, particled, and
heterogeneous in form, feels and reacts.

Spirit and matter constitute all there is of being.
On the primal plane of being their eristence is
wholly essential, and neither sitains to a manifest
existence except to combination with each other.
Their first manifest existence is in the form of force
which acts and reacts, always intelligently, but never
consciously. All forms of being are the varied espressions of the substances, spirit and matter combined. Nothing is created; all things are evolved.

They attain to unity and the perfection of form in the human, wherein all their potential principles and qualities attain to an objective existence, from which point their unfoldment and development proceeds, forever more. The question of being is not beyond the powers of the human mind of to-day to investigate. I am glad to see Prof. Chaney turning his thoughts in this direction, and hope that ere long it may be a familiar study in all places of learning. long it may ing. 55 Broadway, New York.

Notes and Extracts on Miscellaneous Subjects.

The Bartholdi Statute of Liberty is packed in 300

Spurgeon, the great London preacher, has become a vegetarian. Belle Bord, the Confederate spy, is teaching elocu-on in Little Rock, Ark.

Some Indians recently excavated in Mexico a gold idol weighing thirty-two and a half pounds. It is stated that the Pope has this year privately sent the Golien Rose to the Empress of Germany.

Rev. Samuel Jones, a Southern revivalist, recently eclared there was not a Christian in Nashville.

no other.

Reports received in San Francisco place the shortage of this year's wheat crop on the Pacific coast
25,500,000 bushels as compared with 1884.

A private from Madagascar describes the country
as marvellously rich in diamonds, gold, silver, copper, lead, tin, graphite and specimens of ruby and
sarphice.

per, lead, the, graphite and specimens of suby and sapphire.

A colored lad named Abraham Hanson, who is reported to have a marvelous talent for shaping statuettee out of clay, has been discovered in Leavenworth, Kas.

A very active red losset has appeared in some of the vineyards of Yolo County, Cal., in immense numbers, covering the ground in places. A vine attacked by the new pest dropps in an hour.

The issue of religious works of all kinds by the Presbyterian Board of Publication 1st year reached over 23,000,000 copies and by the Baplist Society during the same time 22,985,016 copies.

Dr. Zintgraff of Bonn has taken a phonograph with him to Africa. He leneds to bring home phonograms of the savage dialects which he will hire the natives to speak into the machine.

Mr. Parnell sloce bis marriage separates himself

the natives to speak into the machine.

Mr. Parnell since bis marriage separates himself more than ever socially from the members of his party, and does not come to the House save on special occasions. He did not vote on the censure.

Last March a party of twenty emigrants left Russell County, Virginia for the West. One of the number sold a small tarm before leaving. Recently they all returned on the money of the man who sold the land.

iand.

The dairy products of this country exceed the out crop \$350,000,000, the wheat crop \$100,000,000, the cotton crop \$220,000,000,0the product of iron bars and steel, 237,000,000, and the pig-iron output \$419,000,000.

000,000.

Miss Margaret Blaine, the daughter of the ex-Secretary, is Miss Bayard's rival in fearless borsemanship. She has a beautiful figure, which appears to the best advantages the saddle, and her riding habita are models of good taste.

the best advantagem the sadde, and ber riging habite are models of good taste.

The Central Pacific Railway has been experimenting with the waste or refuse left after refining pertroleum as fuel in the steam ferry boat Solano at San Francisco. The result was very satisfactor, as a saving of one-half in the cost of fuel is effected.

Without doubt the pumpkin ple was originally evolved in New England; but just where the pumpkin itself was first discovered in a wild state is a disputed point in geographical and historical botary, but perhaps the vine which he Solo found growing on the gulfaçast of Florida was the progenitor of our best pies.

For years one of the wonderful stories of insect life has been the one about the fertilization by them of the female flowers of the fig with the pollen of the male flowers of the fig with the pollen of the male flower, but like many other pretty theories, this one has come/to grief through the raising of perfect figs on solitary trees, where cross-fertilization by insects was impossible.

According to a French medical journal the moreity of children it to come the contribute of the treath.

According to a French medical journal the mortality of children "brought up on the bottle is frightfully large. Of 4,510 infants under one year who died of gastro-intestinal troddles in Paris in 1882 it is found by recent investigations that aris in 1882 it is found by recent investigations that very nearly the whole number were victims of artificial allmentation, wholly or in part, or had been fed prematurely with solid food.

tion, wholly or in part, or had been fed prematurely with solid food.

Thomas (junning died in Brooklyn a year ago, leaving an estate valued at \$25,000, \$10,500 of which was bequeathed to Mary Hilliany-and-other relatives, and the remainder was "to be expended in prayers for the soul of the testator, the souls of his family, and all souls that may be in purgatory." Fred Smyth still retains over \$7,000 for the latter purpose, and the heirs have brought a suit against him in the Supreme Court, Brooklyn, to restrain him from paying out any money for prayers.

A clergyman of Deptord, England, had for several years had his sermous written by the wife of a foreman in a manufactory of the place, for which service he paid nothing, simply promising that he would remember his sermou writer in his will. The other day he died, leaving no will, and now the foreman's clere wife sues for \$500, affirming in her charge that she "find to select the subjects and texts, and then out of five Bibles by different authors she collected the subjects and set they in order."

It is a sugular fact that the population of France of the sectific the sugular fact that the population of France of the sectific the sectific content of the sectific the sectific the sectific the sectific content of the sectific the sectific content of the sectific three sections of the sectific content of the sectific three sectific contents and set they are the sectific three sections and set the sectific three sections are the sections of the section of the sect

and set them in order."

It is a singular fact that the population of France is decreasing instead of increasing. The mortality among infants belonging to the poorer classes is appulling. So, also, is the death rate among the orphans or foundlings left to the charge of the communes, who are placed out to nurse, and drop out of life in large numbers during the first year of their existence. This can be hardly wondered, at when hables in the first year of their existence are pold for at the rate of 5 to 15 frances month, and of this sum of from 4 to 10 sous a day the nurse is surround.

lodge, feed and care for the child.

An almanos 3,000 years old, found in Egypt, is in the British Museum. It is supposed to be the oldest in the world. It was found on the body of an Egyptian, who had, doubties, regarded it with as much reverence as he did the Egyptian Bible, the "Book of the Dead"—and indeed, it is strongly religious in character. The days are written in red ink, and under each is a figure, followed by three characters signifying the probable state of the weather for that day. Like the other Egyptian manuscripts it is written on pappras. It is written in columns. It is not in its integrity, but was evidently torn before its owner died. It clearly establishes the date of the reign of Rameses the Great, but contains nothing dies of value.

nothing case or rause.

The Christian scientists of Boston are claiming that there is no longer any doubt as to Geo. Grant recovery, and that the cause of the healing is the mind-cure. Eighteen persons unlied their effort and he is, they assert, unconsciously being cured the contraction of the con ence of their minds unconsciously upon his mind is bringing him into the "understanding of God; and this understanding larmonizes his being, and so emancipates him from a fairs belief as to the disease. He simply needs mediat resimed, and the mind bealest claim to werk through space and at a distance; physical presence is not essential. They claim that there is no peradventure in his case now; they know that he will be restored to health.

A novel gad innoder, argument that here yet distances and mind a property of the second se

know that he will be restored to health.

A novel and imposing ceremony took place of April 15th at the Wildyodya Buddhist College in Colombo, Ceylon, by which a young and accomplished English had y named Mary Fiynn formally became a professed follower of Lord Buddha. She was cressed in an elegant robe of black silk, eiting in the midst of a crowd of yellow-robed Buddhist priests and repeating the Panall. The ceremony began by the high priest examining the fair candidate as to the reasons that led her to desire to accept Buddhism as her faith, to which Miss Fiynn answered that, after having studied various religious systems of the world, she found the Buddhist ecoteric didat, after having studied various religious systems of the world, she found the Buddhist ecoteric philosophy as most in accordance with her own reason and common sense. Other questions having been satisfactorily answered by her, the high priest administered to her the "five precepts," which Miss Flynn promised to observe. The overenony ended by the chantley of "Ratana Sotia" by all the priests present.

societies all over India, as soon as the letters were published. At a meeting of the Society at Madras, shortly after the return to India of Biavatsky and Oleott, the whole matter was placed in the hands of a committee with full power to act; and full confidence in her innocence, reigned supreme among all the members of the Society, we are told. Their position is akin in character to that of the many Spiritualists in America, who, despite the complete exposure of certain fraudulent materializing mediums, still champion their innocence and blindly swallow the purported explanations of the self-evident impostures. There was some talk of the Coulombs or the College Magazine being sued for slander, but the committee has wisely concluded not to bring suit, for which, no doubt, Mad. Biavatsky is thankful. As a blind, Mad. Biavatsky is thankful. As a blind, Mad. Biavatsky at one time "talked big" of having the Coulombs arrested for slander, but it will be observed that this has not been done. Instead of being frightened by the threats of Blavatsky and of the Theosophs, the Conlombs still continue their warfare in Madras against Blavatsky. After a large portion of this article had been prepared for publication, I received a pamphlet of 114 pages, published by Madame Coulomb in Madras and Condon, in which she claims to give a blatory of her intercourse with Blavatsky from 1872 to 1884, with additional letters and a purported exposé of all her tricks. This pamphlet explains how Blavatsky's famous Simia cup phenomenon, and her purported occultic restoration of the lost Hume brooch were accomplished. It also explains the modus operandi of the alleged appearances of Koot Hoomli in different parts of India, and of the mysterious falling of letters in the open air, in private rooms etc. The length of this article forbids further explanation of these tricks at this time; "I state in the tolowing pages the truth, and only the troth, respecting my association with Madame H. The following extract from the preface is worthy of att

following extract from the preface is worthy of attention at this time:

"I state in the following pages the truth, and only the truth, respecting my association with Madame II. But I do not state the whole truth, nor shall I do this, unless I am provoked to it. Madame Blavatsky alone will know what I keep back (excepting indeed the editor of the Christian College Magazine, who has all my documents in his possession)—and if she has left in her any spark of generous feeling, she will be thankful to me for sparing her. I have not forged her name, I have not 'traced genuine letters, and so made interpolations, have not rified her deek, or obtained any document I have in a dishonorable way—and Madame Blavatsky knows well that I have not done three things. But I hope the impartial public will only believe these things when they are proved. I hope Madame Blavatsky will prosecute me—I shall not run away. But I do not think she will, for she knows how much would then be revealed, and how trumpery her proficions would then un out to be! She to take the role of injured innocence indeed! It is very clever but it will not do inside a Court of Justice."

Inside a Court of Justice.

This defiance of and threat against Mad. Blavatsky is dated Nov. 29, 1884, and the latest advices from India show that the Coulombs will not be prosecuted, and that they still reside in Madras and intend to still further antagonize Blavatsky. What the rod in pickie is, she claims to hold over the head of Blavatsky, mysterjously alluded to in the Preface as above. I have no idea; but as Blavatsky evidently dares not prosecute her, her claim to be in possession of some damaging facts against the founder of Theosophy would seem to be not unfounded.

Recent intelligence from India talls us

sky evidently dares not prosecute her, her claim to be in possession of some damaging facts against the founder of Theosophy would seem to be not unfounded.

Recent intelligence from India tells us that the Committee of the Theosophical Society in charge of the matter has published a report which completely exonerates Blavatsky. Of course this was a foregone conclusion. I have not seen the report, but, it is said to give various reasons why it is inexpedient to proceed legally against the publishers of the charge against Mad. B. If Damodar was a member of that committee, which is probable, we can easily see why he would do all he could against instituting legal proceedings. The only thing I have seen published on which the committee base their report of Blavatsky's innocence is an extract from a purported letter of Madame Coulomb to Madame Blavatsky, in which she swears she has never said anything about fraud, traps, secret passages, or that her husband had helped Blavatsky in any way, and she invoked upon her head from the Almighty the worst maledictions in nature if her mouth had ever uttered these words. This is claimed as one point of the evidence strongly relied upon to clear her; but how this proves Blavatsky innocent no one but a Theosoph can guess. The date of this letter is not given, and it may be that Mad. Colomb, if she wrote it, told the truth. The letter is refigiently a reply to something Blavatsky had written to her. It may be that Blavatsky, knowing that Mad. C. could if she choose, tell about all these things and fearful that she might do so, owing to the manner she had been treated by the Board of Trustees, or to her anger at Blavatsky she freventing her getting the 2,000 rupees from the Majah, may have written to Mad. C. captioning her against mentioning these things, and at that time, it may be, Mad. C. mith have answered her truthfully as above, and only afterward did really speak of the things, and at that time, it may be, Mad. C. mith have enswered her truthfully as above, and only after ments that convict Blavatsky; it is the damning evidence of her own letters; and so far I have seen not a particle of substantial evidence that they are not genuine. I shall try and get the committee's report and see if anything is adduced worthy of being called evidence, indicative of the Madame's innocence. If she is innuocent, certainly a woman of her intellectual shrewiness ought to be able to produce some evidence of that fact; and if aught of that nature is adduced I shall take pleasure, as an act of justice, in presenting it to the readers of the JOURNAL. As it now stands, however, I am forced to believe the letters genuine and their authors guilty of systematic fraud, Certainly this alledged "strong point" in her favor the asserted faishedod in one of Mad. Coulomb's letter, is like the three of these points adduced by Mad. B. in proof of the letters being forgeries, above adverted to; that is, the whole four are most miserably weak and pointless. Presidio of San Francisco, Cal.

London produces 50,000 tons of soot per annum, which is worth \$300,000 and is used for a fertilizer, at the rate of ten hundred-weight per acre.

The City of Mexico has sixteen daily papers. Us n

National Encampment, G. A. R.

An elegant and very tasteful circular, bearing on a corner the time-honored badge of the G. A. R.

An elegant and very tasteful circular, bearing on the corner the time-honored badge of the G. A. R. In brows and colors, comes to us from the Michigan Central, "The Niagara Falls Route." It presents to the viterans all necessary information about the various attractive routes it eifers to the National Encampment at Portiand, June 21th, and is of unusual public interest. The inducements to an Eastern trip, combining a visit to old friends, and attendance upon the largest and most notable military reunion since the war, are irresistible.

Members of the G. A. R. and W. R. C., their families, and such bands and other organizations as may accompany them, can purchase of the Michigan Central, at the lowest rates, round trip tickets to Portial, at the lowest rates, round trip tickets to Portial, at the lowest rates, round trip tickets to Portial, at the start of the Michigan Central, at the lowest rates, round trip tickets to Portial, at the lowest rates, round trip tickets to Portial, at the lowest rates, round trip tickets to Portial, at the lowest rates, round trip tickets to Portial, at the lowest rates, round trip tickets to Portial, at the lowest rates, round trip tickets to Portial, at the lowest rates, round trip tickets to Portial, at the lowest rates, round trip tickets to Portiand and will be taken by the Commander-in-Chief and staff, whose special train will leave Chicago, Toledo and Detroit on the 20th. This route has the advantage of the finest views of Niagara from the train, the grand scenery of the Berkshler mountains, and the historic city of Boston.

The stond Portion on the 20th. This route has the dandand properly the trip the wild, wonderful scenery of Canada by the new line of the Canadian Pacific, via Ottawa, to Montreal, thence past Memphremagog and other lovely New England skee, by the only line running through the heart of the White for uning through the heart of the Vickes of Western New York, by the bewildering beauties of the Thousand Islands, down the rapids of the St. Lawrence to Montr

Man's Maguetle Influence over the

Color of Flowers.

To THE EDITOR:—Sir:—Yesterday, the 15 inst., in the afternoon, fudling myself in company with highly-intellectual people for experiments in thought-reading, something happened which greatly astonished myself and all present, and which I think worthy of record. The lady of the house I and a stellow tullp to a gent eman very well known in spiritual circles asking him to try and change its color, by the means of magnetic passes. He retired with the flower into a dark corner, and after a few minutes handed it back to the lady perfectly white. The astonishment was general except to the lady of the house, who assured me that this was the third time that the phenomenon had happened in her presence. This material and palpabe proof of the power of animal magnetism, cannot but prove highly instructive to the cultivators of the science. Unfortunately, I have been forbidden to mention the name of any of the dozen witnesses to the interesting fact.

29 Colville Road, Notting Hill, W. May 16th, %5.

BEMARKS.

29 Colville Road, Notting Hill, W. May 16th, '85.

REMARKS.

We have repeatedly expressed the opinion that the progressive development of plants and animals, is due to the spiritual aura communicated to them through the spiritual aura communicated to them through the presence of man on earth. As man advances in spiritual development, so do plants and animals further unfold their hidden capabilities; and the quality of the food-supply keeps pace with man's ever-advancing requirements. It is observed that plants soon die in the room of one medium, while hey will thive in the personal sphere of others. The saying that certain towns and localities are not favorable for house plants, requires to be qualified by the above consideration.

Animals thrive and breed choice specimens in the care of certain persons, who intuitively understand them, and take a sympathetic interest in their welfars. The same is true in respect to plants. When flowers have been arranged by certain hands they look much more charming and harmonious than if others placed them in the same relative positions.

Many of us know, from painful experience, that certain persons affect us pleasantly or unpleasantly and these effects are produced in all the various departments of mind and body. Mr. Ashman could regulate the pulse, and induce circulation in any particular member, so as to cause congestion or remore it. Excressores are thus removed by magnetic manipulations. Some persons' presence make us pale, others, flushed; uneasiness or relief follows a personal interview with certain people, in a definite part, of the body or mental consciousness. These results, for weal or woe, may be anticipated by a study of temperaments.

In the case reported by Signor Damians, we have another instance, forming part of a long series. REMARKS.

peraments.

In the case reported by Signor Damiana, we have another instance, forming part of a long series. Many years ago, Mr. Bertolacco testified to the influence of human aura on the growth of plants.—Mcdium and Daybreak.

Three Reasons

Why every one needs, and should take Hood's Sarsaparilla in the spring;—
let: Because the system is gnow in its greatest
need. Hood's Sarsaparilla gives strength.

Hood's Sarsaparilla gives strength.
Hood's Sarsaparilla griffies.
Ji: Because, from the above facts, Hood's Sarsaparilla wild do a greater amount of good now than
at any other time. Take it now.

Several marriageable young men of Rochester, N. H., are, in a terrible pickle. They have heretofore given as a reason for not marrying that they could not afford the luxury. About a month ago several marriageable young ladies put their heads together and prepared a document proving conclusively that families of from two to six (they provided for the future, you see,) can live well on \$9 a week. Having disposed of rents, fuel and provisions, these artiess girls turued their attention to clothing, and the document aforesald states that the woman who cannot dress stylishly and save-money on \$90 a year is not worth the marriage. These, these girls must copies of the original and sent one-to each of the eligible young men.

No lady of refinement likes to resort to superficial devices to supply a becoming semblance of her form-er beauty. It is health alone that lights the count-nance and brings back fresh tints to the faste cheek. If anything on earth will do this, it is Mrs. Lydis E. Pinkham's Vegetable Compound which has already brought health to malititudes with whom all other

Of "Man—Whence and Whither?" by R. B. Westbrook, D. D., LL. B., the Chronicle-Herald. Philadelphia.says: This work comprises a series of sessays recently delivered in a course of free lectures in the Hall of the Philadelphia City Institute to large audiences. If may be termed a technical book without technical phrases. To those fond of such subjects of discussion the present work will be found interesting, and the author will gain credit for orignality and ingesuity." One volume, cloth bound, \$1.00. For sale at this office.

Purify your blood, tone up the system and regulate the digestive organs by taking Hood's Saraaparilla. Sold by all druggists.

Berond the Sunrise. Observations by two Travel-ers. The San Francisco Fost says: "It will give good cheer and inspiration whenever read." Paper cover, 50 cents. For eale at this office.

"Tell your Aunt Maria, haby's got the cramp" N. K. Brown's Ess. Jamaica Ginger cures cramp."

It is said that the rural population of some parts of illinois is six standatil, and in some counties has reirograded since 1870. Farmers' children abandon their homes for the clues of the far West. Yet the price of land has rised and the big stock ruisers con-tinue to enlarge their already immence estates. Cat-tle ruising pars where wheat doesn't.

Good Appetite

render's the partaking of needed white liver. This organ is easily affected because of its diagrish circulation. When ever the appetite fails, you may be sure over the appetite fails. it becomes disordered, stagment blood the stomach and liver have been

Better

way to insure the proper action of all the apparatus necessary to health, than to add the stomach and liver by the occasional use of Ayer's Pills. E. A. Robinson, Id School st., Lowell, Mass., ays: "For a number of years I was stationed in the tropics; and, while there, "The currelive virtues of stationed in the tropics; and, while there, and indigestion. Headsches and mansea disabled me for days at a time, and it was only by the use of Ayer's Pills that I obtained relief. I know them to be the

Best

Cathartic Pilis. They stimulate the appetite, assist digestion, and leave the bowels in a natural condition." John II. Watson, proprietor University Hotel, Chapel Hilli, N. C., writes: "For twenty years I was a sufferer with sick headache. I began taking Ayer's Pilis, and quickly found taking Ayer's Pilis, and quickly found relief. I have not had an attack of head-ache for years, and attribute my freedom from it to the use of Ayer's Pilis." echaemically speaking, of great importance their usefulness. It insures activity, are usefulness, and attribute my freedom from it to the use of Ayer's Pilis." Catherines of Mayer's Pilis. Dr. Mass., certifies: "I lake Assayer. Boston, Mass., certifies: "I lake Assaye

Ayer's Pills,

Pills for twenty days." These Pills have taken in connection with Ayer's Sarapa been most successfully used in treatment rilla, have effected thousands of wonderfu of obstinate cases of Dropsy.

> Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. Sold by all Druggists.



T

LYDIA E. PINKHAM'S VEGETABLE COMPOUND *

. . . IS A POSITIVE CURE or all of those Painful Complaints and
"Weaknesses so common to our bent"
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To the Editor of the Reits of Junical Journal.

Knowing that the friends of Spiritualism are always eager to hear of the progress that the good cause is making i thought I would, through the columns of your widely spread and most excellent paper, give to the world the manifestations that have occurred in our own little circle during the past few months. Our family consists of four persons, myself, sister-in-law, niece and her husband. My brother passed to the Summer-land last July. We heard from him very frequently through a medium, and were told if we would hold circles we would receive some manifestations; but my niece being somewhat timid, we did not do so. One evening last winter while we were seated around the fire, my nephew (whose name is Frank G. Wilson) was writing at the table, when some unseen power moved his hand upon the paper and made very peculiar marks, and immediately the raps were heard. Somewhat startlet he stopped writing and did not return to it again that evening. The next evening while seated in the same manner, he was controlled and wrote a communication from my brother, and we were told to procure a pair of slates for him, and that he wished him to try his violin. He did so, and has produced some worders with it. He has also become a very good clairvoyant and speaking medium.

My niece, having in the meantime worn off some of her timidity, is now controlled to play the plano, producing some of the grant with it. He has also become a very good clairvoyant and speaking medium.

My niece, having in the meantime worn of some of her timidity, is now controlled to play the plano, producing some of the grant with it would be a subject of the great army of honest, true workers in spreading the truth. That you may know these manifestations came through no half-carding some of the grant army of honest, true workers in spreading the truth. That you may know these manifestations came through no half-carding heart army of honest, true workers in spreading the

A Curious Experience.

A Curious Experience.

Fo the Editor of the Religio Philosophical Journal:

For a long time this thought has been in my mind to give you an account of a dream that I had in January. It was the custom with our Society, to meet twice a week, but New Year's day must be one devoted to spirit communion. We met at the house of Mrs. Wild, some twelve or thirteen in number. Almost as soon as seated, there was a large book brought by unseen hands and placed upon the table. Taking up the pencil I wrote my name in full, saying to the friends as I did so, "I shall be very ill next Sunday. I feel as if I was going away, but the boat is too far off now, I cannot reach it." You may think how all the people watched. I never felt better in my life then, and thereafter until the morning of the 7th, the fatal day. Everything I touched seemed to say, "Put me away; I cannot do any more." All at once I sald to my sister, "You will think I'm dead, but I won't die."

I was not subjected to any pain. Two of our best doctors stood by. Slowly life seemed to depart. My strength was gone. Then the boat came loaded with spirit friends, accompanied with music. It is beautiful to look at those we love on earth, but when they have been shut from our sight for some time, how much more beautiful they are to us. I recognized all my own people, and a gentleman named Mr. Router. I had spoken to him the day previous, and with my eyes I seemed to say, "Wast brings you here?" He sald, "I've just come." I walked with them the golden streets, and saw the angels. As we passed from place to place each one grew brighter. My spirit sister, who had been with me from the first, sald: "Do you want to go in here?" The question startled me, and as Istopped to listen, Fexchalmed: "Oh! what is that?" I was frightened, I could not stand without support. The other spirits were leaving me, growing darker and darker. The elser spirit were leaving me, growing darker and darker. The sister add, "Let me hold you, and then you can see. Look this way," placing her hand on

In making soundings in the slime soil of the Nile valley, two baked bricks were disthe Nile valley, two baked bricks were discovered, one at a depth of twenty and the context wenty-four yards. "If we estimate the thickness of the annual deposit formed by the river at eight inches a century," says Professor Jolly, "we must assign to the first of these brick an age of 12,000 years, and to the second that of 14,000. By the means of analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man upon the "soil of Egypt, and Draper attributes to the European man who witnessed the last glacial epoch an antiquity of more than 25,000 years."

Trees computed to be over 5,000 years old have been found in Africa, and a cypress in Mexico is said to have reached a still greater age. The oldest individual specimen of any species—in fact the oldest living thing upon the globs—is probably the cypress of Santa Maris del Tule, in the Mexican State of Oxacca. If estimates of two ages are to be reliding the context of the con

BY HUDSON TUTTLE.

re the Editor of the Belitsto Thinscobleal Journal:

The Philadelphia Early North American several weeks ago contained an article foreshadowing the report of the Seybert Committee. The report will be exactly what any reflecting Spiritualist expected it would be from the personnel of the committee. With a single exception the members sneered at the spiritualistic theory, and their opinions were so obstinate that the so-called "investigation" could not be otherwise than a farce. They investigate Spiritualism by calling jugglers and sleight-of-hand performers before them! They revel in the frauds, tricks and shams, and present in detail their methods of procedure, which is only "tuss and feather," at which men who claim to be scientists ought to blush for very shame.

The munificent donor, having become thoroughly convinced of the truth of. Spiritualism, and wishing to advance its claims before the world, adopted this means of so doing. He had faith and hope that an educated body of men, who would accept his rare trust, would carry out his plan as heintended, following wherever the truth might lead. How deeply he must regret the unwise measure he adopted. Of all men, the scientists, or rather specialists, are least capable of an investigation in any fields except their own narrow provinces. When the learned and venerable Prof. Hare desired that body, which is formed of the quintessence of "scientific investigators," the American Scientific Association, to review his carefully conducted experiments proving the identity of spirit, he was met with sneers, and it was said there was no time for such purpose; yet that able body devoted a session to the discussion of the tremendous question, "Why do roosters crow at midnight?" Prof. Coues met with similar treatment, when he read before the Association his remarkable paper on "Blogen."

Suppose a committee had been appointed to investigate astronomy, and they should invite the astrologers and weather prophets to

bish left by the tide, while the infinite ocean of Spiritualism, fathomiess and incompre-hensible, stretches away in purity and beau-ty.

of Spiritualism, fathomiess and incomprehensible, stretches away in purity and beauty.

All the phenomena, intrinsically spiritual—the true materialization, rappings, moving of physical objects, the independent writing, inspiration, impression, clairvoyance, the vast realm of pure psychic manifestations, and the display of identified intelligence, remain untouched. By the intrinsic character of all these manifestations, they must remain foregre beyond the power of any such committee, with its puerile methods, its sordid motives, and its snap judgment. Spiritualists have been urging scientists to investigate from the beginning, and a few most able men have thoroughly performed the task for themselves—Wallace Varley, Butlerof, Mapes, Hare and a score of others; but when in committee, there has been, there can be, only miserable failure; and while the cause may momentarily be called to bear a greater burden, the gibe and sneer of posterity is reserved for the men associated in committees, who, having great truths delegated to them, prove recreant to the demands of common honesty, and the fundamental principles of scientific research.

Alds to Earth-bound Spirits.

Alds to Earth-bound Spirits.

Through the Mediumship of Mrs. H. A. Whittier, of Boston-Prepared for the Religio-Philosophical Journal from a Record of the Seances, by Herman Snow.

No. 3.

THE OUTLAW.

What came to us at this time was substantially as follows:

I seem, said Mrs. W., to be descending in an easy, tird-like manner, into the depths of a dense forest, mestly of evergreen trees. It is with a simple effort of the will that I glide down into an open space, a loyery, retired nook, there being an abundancy of graceful under-shrubbery within and around it, mostly with a leaf like the hemlock with small berries intermingled—juniper I now perceive this to be. A large rock, covered with moss and ferns is prominently before me, at the foot of which a fresh and clear spring bubbles forth looking so inviting! As I approach, a large green frog plunges in, and then looks up at me with his bright, projecting eyes. There are dark spots upon his back. It is, indeed, an inviting retreat surrounded as it is by dark woods on every side; yet I do not feel at rest here, but a feeling of uneasy foreboding possesses my mind. At length I hear a-tustling and crackling as of something approaching; I watch with trembling interest, and in alarm, seek refuge behind the rock. Here I seem to be safe from the observation of others, though I can myself see all that is present, even though the rock may intervene between me and what is taking place. It is a man leading a horse, covered with sweat and foam, who now comes into the open space. He is of light complexion, with brown hair and full beard, the former reaching down to his shoulders, the features being now deeply bronzed by exposures. He wears a broad, soft hat; a hunting frock extending to the knees, long boots with spurs, and a broad cape-like cloak over his shoulders, hiding all around the waist beneath it. He now raises this cape, and I see heavy revolvers and a long knife; also a flask containing a dark liquid from which he drinks deeply as if to prepare himself for some volcent emergency. He is greatly excited, and now sits down upon a decayed log and says. "The criss is at hand. They must be close upon me, and if they take me—they will surely lynch me. The horse is a f the was not with eners, and it was chalt took body devoted a session to the discussion of the treesendous question. Whe for electronic the treesendous question. Whe he read rosters body devoted as session to the discussion of the treesendous question. When he read rosters are also because the manifest of investigation of these with a committee and been appointed to investigate actronomy, and they should be present their views, to the excition of these who had must be that entered a special study. The present their views, to the excition of the second of the present their views, to the excition of the second of the present their views, to the excition of the second of the present their views, to the excition of the second of the present their views, to the excition of the second of the present their views, to the excition of the second of the present their views, to the excition of the present their views, to the excition of the tree that the "and nones" or, clearly second. The present their views, to the excition of the tree that the "and nones" or, clearly second their views and the present their views, the second of the present their views and the present the present their views and the present their views an

consolous. It comes from the form of a beautiful girl-spirit about twelve years of age; she is seen clearly by me, but not as yet by him. She goes close up to him and puts a rose-bud in his lap. This he seems to perceive, but repels at first, as something not at all belonging to his condition. He pulls it apart and brushes-the fragments out of his lap; but again the sweet spirit approaches, bringing flowers, some fully, others partially expanded. The man hesitatingly accepts these, and places them in his belt, saying that, after all, they may be better and more appropriate to his present wants than knives and ristols. Now it is seen that many other kind spirits are close at hand, all beat upon delivering the now repentant victim from his miserable condition. They persuade him to relinquish his weapons of violence and to accept their kindly efforts in his behalf. Gradually, through these efforte, especially those of the beautiful girl spirit, the dustiness and the decay of his surroundings, and the scratches and blotches upon his form disappear, whilst more and more a soft light spreads over and brightens the scenes around him. He is now delivered from his extreme wretchedness, and in this redeemed condition he is allowed to approach and through a partial control of the medium to express his gratitude for our part of the agency in his deliverance.

The impression left upon my mind as a general result of our séance, was that its special subject was not naturally a man of wrong and violence, but having in his early, youth been ied away by reading stories of wild adventure, he finally associated himself with others worse than himself and became deeply involved in a life of violence and bloodshed, of robbery and murder, until at last he met the natural fate of an outlaw.

The One Who Is.

To the Editor of the Religio-Philosophical

Some years ago I received a letter from my most worthy correspondent, Doctor William Hitchman of Liverpool to which was appended this postseript: "Sanctity makes saints happler-than sages. Men have said to me a thousand times, in different nations and dialects: 'We know not God!!!" May answer has never varied: Man knows 'not' God, because he insists upon defining Him. God is too great to be otherwise than mysterious to human nature. 'Proofs' of Theism make men atheists; whilst subjection to the spirit of irreligion is first depraving, and at last fatal."

This extract had lain long before me, to be noted and considered, when in the JOGNAM of May 16th appeared the honest and earnest inquiry of J. A. Goree upon a cognate matter: "As much as God is greater than his works; so far short of legitimate reasoning does out logic about him fail. Is there a way out of this divorce of logic and faith?"

To a certain degree atleast, ly. Hitchman's explanation will apply: "Man knows not God, because he insists upon defining him.' The God-idea is defined, or brought into the limits of the human reasoning faculty, only by the eliminating of the divinity of the idea; hence the God of the understanding is, so to speak, created or rather, molded into the image of the individual himself, and is hardly to be regarded as "the high and lofty One that inhabiteth eternity."

The Pauline argument in the first chapter of the Epistie to the Romans, appears to me to be very clear and explicit, and I will reproduce it, taking the liberty to amend the version for the sake of greater precision: "For the wrath of God is revealed from heaven against implety and unrighteousness of men who hold in check the truth by unrighteousness. Inasmuch as the divine knowledge is manifest in them; for God made it manifest to them—for his invisible qualities, even his eternal power and Godhead, are clearly to be perceived for the creation of the world, being cognized in his works—so that they are absolutely without defense: inasmuch, as they, when thus knowle

law. Hence, Nature is the receptacle and enwomber of law, and no more makes law herself than a mother can produce a child

nerseit than a mother can produce a child unbegotten.

In the beautiful epic of Job, the prince Zophar is represented as asking the illustrious Idumen (xl. 7—Wemyss's translation):

"Canst thou explore the deep things of God? Canst thou comprehend the whole power of the Almighty?"

mighty?"

The ready answer to this is given by Paul in his First Corinthian Epistle, which reads from the Greek original:

"God revaled them to us through the spirit; for the spirit exploreth the universe and deep things of God?"

"God revealed them to us through the splitt: for the spirit exploresh the universe and deep things of God."

Our faculties are threefold: the sensuous, the reasoning and the intellective,—corresponding with the body, soul and spirit, as set forth by the Apostles. He has struck the line accordingly in the same connection:
"The psychic man receiveth not the things of the spirit, for he holds them as folly and is not able to know them, because they are spiritually [i. c. by the intellective faculty] discerned; but the spiritual man discerneth every thing, yet is himself discerned by no one. The ignoring or undervaluing of this higher faculty remands us back into the department of logic and reasoning from the things which are changeable and phenomenal. In such case, faith which is the intuition of the divine is cast out, leaving the man bilind, sensual and ignorant of real truth, however learned he may be in his own conceits. His knowledge or science, however canningly arranged, is empirical, and comes infinitely short of the true over knowledge.

Hence, reverence is the means to the higher perception. All other faculties are only subsidiary. We may get impressions by the corporeal senses, and evolve empirical science in this manner; but this stream rises no higher than its fountain. It only amounts to an inspection of the universe on the underside of the clouds. But veneration duly exercised and disciplined, clears the sight and gives the view above the cloud where the sun is shining. All philosophy has therefore been the outgrowth of worship, and is the contemplation and perception of what is noble, true and good—the fountain of which is God.

Clara M. Bisbee writes as follows to the

Clara M. Bisbee writes as follows to the Christian Register: "Again, through an ar-ticle on 'Progress,' in your columns, I see that the Ethical movement (at least as represented in Boston) is misunderstood. Our sented in Boston) is misunderstood. Our so-clety makes Religion, or regard for it, an all-important reality, the base of morality. Moreover, its fundamental work is to purify the lives of indwidual members. Note the close of its anniversary address, as printed in last week's Index: 'That this society does not attempt extensive reforms in the environments of the poor, ignorant and wicked outside, is not because the seed of such remains unsown: it is because the time for blos-som and fructification is not yet come. Make interiors right and exteriors will adjust themselves."

Veneration for the clergy seems to be dy ing out in Rome. During the recent meet-ing of the Irish Bishops in the Eternal City, they were pestered with swarms of beggars and children on the streets who wanted ings and coins in about equal degree. The Rome correspondent of the Dublin Nation naively says: "The coadjutor of Kildare and Leighlin was the other day beseiged by a band of youthful devotees, one of whom in the ardor of his devotion kissed the ring off his lordship's unger and has forgotten to give It back." The five days' International Faith-Healing

Conference in London was concluded last Saturday. It originated, as is generally known, in the Boston meetings to investi-gate the alleged "mind-cure" and "faithgate the aringed mind-cure and ratta-cure" ideas, and a large number of repre-sentatives of America were present. Among the most prominent were Dr. Sanford of Bos-ton and Dr. Slimpson. The proceedings and the phenomena were just the same as at the American conference. Hundreds were an-nointed and scores of people testified to the efficiency of this latest craze.



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teaders of the JOURNAL are especially requested to to in litems of news. Don't say "I can't write for the sas." Send the facts, make plain what you want to to, and "out it short." All such communications will properly arranged for publication by the Editors, tices of Meetings, information concerning the organ-tion of saw literative, or the contition of sale con-Notices of Meetings, information concerning the organ-tration of new Societies or the condition of old ones; movements of lecturers and mediums, interesting inci-tents of spirit communion, and well authenticated ac-counts of spirit phenomena are always in place and will be applicable as soon as results.

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A LECTURE

Delivered Through the Mediumship of Mrs. E. R. Dyar,

On Materialization and other Pheno Berkeley Hall, Boston, Mass., April 19,

orted by Ida L. Spalding.] INVOCATION.

INVOCATION.

O tender, Infinite Mercy, Thou hast dropped into the spiritual current of our lives to-day, and Thou hast left the infinite calm of Thy presence there. We are as those, who; standing before Thee, are counting human lives as Thou dost count them, measuring them with the tenderness of Thy love as Thou dost measure them, stirring them to the very depths of their beings as Thou dost stir them, tranquilizing them when unrest touches them, smoothing the billiowy waves of sorrow until Thy "Peace, be still" seems measured out again for all this throbbing, waiting world of life, and it grows calm and peaceful, and still under this manifestation of Thy power. We come as Thy right hand; we come as a benediction after a long prayer for strength; we come as a might after a long night of weakness; we come as percy after justice; we come, O loving, tander, gractous One, with our arms filled with flowers, with our hearts sending out himbide patience and peace, with the tribute of ourselves as a hostage, waiting, waiting waiting before men, that they may open their eyes and behold us as the manifestation of Thy grace and of Thy power, of Thy love and of Thy mercy, of Thy strength and of Thy peace. Oh! the beautiful star which Thy hand didst touch and make to beam upon the world so long ago is sending its streaming glory down over the hills of this time as well as of that olden time. The resurrection is now and to day. The peace offering is here, and enlightenment, O loving Father, under the touch of Thy power and presence, reigns where superstition made the crucifixion possible yesterday. Benign wisdom, that other star, rising to-day to send its glory to that other star, and hand in hand their higher shining, their diviner beaming, makes the world feel freer in its new strength, more liberal in its greater power. There falls upon it, like a touch of the infinite calm itself, that gentle benediction which was untered so long ago, but which comes with greater fervor and greater strength to-day. "Peace, my peace give

unto you; "aye, "peace which passeth all understanding."

LECTURE.

Strange that the laws of nature hold with so tenacious a might and power that, even after this long distance of time from earth, whenever i approach a human body as now, the tremulousness of age, which was upon me when I dropped the physical form, is the first apparent thing to me when I take it on again, although it be not mine. And nature should always be stringent and implacable in her laws, for nature is the justice elde of divinity, and justice in holding her acales should weigh minutely and carefully. What has justice to do with any other principle than simply herself, and that is to see that every balance is kept correct and perfect; that one element shall no more outwards the other than that God's infinite love in its surpassing

5

tenderness shall outweigh itself when he gives its full preponderance to those whom He has created? Justice, when she touches this or any other planet, lays her hand with a steely force upon it, and wherever she plants that hand, wherever she makes her might and power felt, all the world may beat and surge against it without avail—she changes not. You, in the manifestation of power which seems changeable, witness only one law and then another following after, but these laws are left there, planted there, put there by the almighty hand itself, and though you cannot comprehend their meaning, though you do not understand their force, yet there they stand revealing themselves to you in greater and greater power day by day. Justice planted for us the laws by which we may return to you. Justice, in wielding her power around the human form said this for us: "We will make certain laws. We will, after a time, evolve from them greater and deeper meanings on and on, for ever on; we will develop out of the laws of to-day greater, and more beautiful perfection for to-morrow." The essence of that law was planted there at the first, but as this great Justice lifts off cover after cover from that which she has hidden and reveals it to-day, it seems to mankind as if some new law had come into existence; as if some new law had come into existence; as if some new force was taking effect.

JUSTIGE, ENLIGHTENMENT, AND PROGRESS, In justice, then, to the laws which permit

JUSTICE, ENLIGHTENMENT, AND PROGRESS, In justice, then, to the laws which permit us to be in your presence to-day, let us touch upon this deeper law of justice underlying the nature within mankind. What does this right hand of the Almighty One, this justice, which planted these laws here for us, which made it possible for us to return to you in this manner, which gave every open door to us and bade us stand in its passage way and hold it for mightler forces yet to come, ask of you to-day? In that little invocation of love to the efernal Presence which a brother and friend of mine made here just now in our hearing, he said that enlightenment had come into your land and supplanted superstition and error. Aye, verily, that is true to a certain extent, but what does enlightenment do for justice to-day? Do enlightenment of for justice to-day? Do enlightenment and Justice walk hand in hand? Has Enlightenment placed her right hand in the right hand of the Father, and are they walking forth to-day? Nay, not so; for when we come as ancient spirits from our home and stand in the midst of you with our hearts burning to help you, eager in this fray of love for all mankind. Enlightenment places her hand upon the latch of reason and stubbornly refuses to open the door for us. Who but we gave your loved ones power to stand in your presence to-day? Who but we gave you the power to look into their faces and smile above the closed boxes that hid the earthly forms? Who but we were commissioned to open wide these gates, lay every obstacle low that stood in the way, to measure with power, love and strength how far these little one of yours could move in the direction toward you? Aye, even the very spirits themselves, guarding and tending their mediums, hovering over them with love and prayer, are blind to the power which stande behind them, making it possible for them to do what they agdoing to-day. This time calls for a full recognition of our power and prayer are blind to the power which stande behind them, making it has been rev

world, at the present time, stands richer, grander, purer and truer because of us.

SPIRITUAL WORKSHOPS.

Now we insist upon our recognition; we insist upon our place in all those homes of yours; we insist with that love which is divine; we insist with that love which is divine; we insist with the pleading which your hearts will not long resist; we insist simply because His mandate has been placed upon us and we must go forward and obey His bidding. Shall we come with other-than love in our hearts? Nay, nay! In these workshops of yours, of which I have told you before, these materializing cabinets or rooms where you give us place ta hold our power and come into your midst, when we stand unveiling ourselves and sending out new strength and force to you, here at the present time in your state of spiritual enlightenment, what place do we have in the workshops that we have created? The mothers and the fathers, the brothers and the sisters, how before the scepter of prejudice and bigotry, and measure our manifestations by their iron-bound conceptions saying. "Produce this for me, O angel-world, O hearen; bow down before me, O God of revelation, or I, puny ma, will tran away and forbid you to be sanctioned by my

presence." What scorn might we hold in our world of spirit for mankind who call upon us, demanding of us that we reveal all heaven at once, though the scientist, sitting in his closet and planning what is best and truest for this material world, says that everything must have its condition, must be subject to the law; yet the scientist and the theologian, who make up their judgment in accordance with their training, come to us and demand that we, who lay all heaven open to the gaze of man, shall do as they bid us instead of patiently waiting until we can unlock for them these laws and show them what we can do.

CREATIONS OF THE DIVINE MIND.

The enlightenment of to-day sits in judgment upon all heaven. The enlightenment of to-day, in its spiritual arrogance worse than that which ever dominated any nation. demands of us that we not only present all heaven's inner vision to you, but that we do it in your way and not in our own. No matter how high we may stand; no matter how long we may have dwelt in the Spirit-world; no matter if we have stood face to face with creation itself and handled some of its secrets, we can do no more than imitate; we are but creations of that divine mind; we may study and/find out these laws and imitate them; we may make forms for you, but we cannot create them. Aye, in this we differ from the Almighty himself, that we but use what His hands give us to use with full intelligence and power. And to-day where we have forced our way into your cabinets, if three or four of us come out to gain power and strength to tell you by and by with our own volces what it is that we have been doing for you, each one holds himself still and breathless to wait until those ancient spirits shall have gone and they can see their own again.

THE WORK OF ANCIENT SPIRTS.

It is well that every benefactor should be

shall have gone and they can see their own again.

THE WORK OF ANCIENT SPIRITS.

It is well that every benefactor should be willing, when he bestows upon another, to await the result of that benefaction; and we might always sit behind the curtain of time, pushing forward our power towards the revealing of your loved ones, were it not that we must come ourselves now that we may the better assist you in your work. You, every one of you, have rightly, in one sense, demanded of us as spirits that we should be put fully to the test; for when you demand these things of the media which we bring forward, you demand it of us as well. We are willing to be put to the test of an enlightened spiritualization; we are willing, as ancient spiritualization; we are willing, as ancient spiritualization; we are willing to do all that we have promised mankind that we will do, provided eachone does now as we desire. Here tofore, in bringing forward these manifestations, we have only been able to give the fact, imperfectly demonstrated, of our presence.

THE INDEPENDENT VOICE.

Now listen, friends, the mest difficult of

tions, we have only been able to give the fact, imperfectly demonstrated, of our presence.

THE INDEPENDENT VOICE.

Now listen, friends, the most difficult of any manifestation is that of bringing forward the voice, the independent voice of a spirit who has been for any length of time in the Spirit world, because, when we come as ancient spirits (I am speaking to-day wholly of ourselves) to give power to materialize, we use all the power that we have in making up the bodies in which your friends are to manifest themselves, and when we say this, you may exclaim, "Why, the spirit guides in the cubinet do that!" Friends, observe this one obstacle in our way of materializing; when we first come to take possession of any cabinet with our power, if we manifest ourselves to the spirits who are the guides of the medium, they very often start back in fear at the power we manifest, and we are therefore, in every instance, obliged to blind our presence to such spirits; and then, again, the chemical forces oftentimes which we bring to increase the spiritual power we have, if we do not remain at a distance from such spirits or mediums, will overpower or overwhelm both, and that which we seek to produce will be annulled at once; consequently, the gulding or ruling spirits in any cabinet to-day, commonly called cabinet spirits, unless otherwise informed, think that they do all the work, think that they have all the power, think that it is given to them, and that they dominate and hold it.

It has been told you that each medium

THE ILLUMINATION.

It has been told you that each medium must have certain chemicals or elements with which we can work, and just so it is must have certain chemicals or elements with which we can work, and just so it is necessary that the spirit holding the forces in the cabinet about the medium shall possess in itself certain powers and elements for us to use. Oftentimes you complain of the immorality of the medium chosen by use or of the profanity of the cabinet spirit; it is not the woral character of either that we have to consider, but the chemical elements, suited to produce our manifestations, which we find around both. With all our power to produce materialized forms, we have not been able to come forward and voice ourselves, and in giving directions we have been obliged to control the cabinet spirit, often without its full consent or knowledge, and when our power was thrown upon it, our utterances being sometimes entirely the opposite of its own ideas, it would rebel. In such as instance, what would be the/result? Confusion and discord would relign, and very frequently the inharmony which prevails in your cabinet circles is caused by the cabinet spirit, almost unconsciously to itself, resisting the power of the ancient spirits which is thrown upon it. These forces are unseen by the audence sitting there, and they do not understand what has caused this condition, neither does the spirit in the cabinet. The ower does not life in the hands of the cabinet spir-

the knowledge; the power lies back of them, unknown to themselves, and lies with us. We appreach nearer and, yet a little nearer to the people gathered there, and when we appreach very nearly to the cabinet of the medium, if it is a case of illumination, the spirit will appear very bright. The brilliancy of, the illumination depends upon our nearness to, or distance from, the cabinet itself. The cohesive power, which acts upon the chemicals to draw the particles together, is the spiritual power coming from the light shining from the spirity presence itself. No spirit, unless it has the real spiritualization, is enabled to produce an illumination.

In every instance the brightness of the garments of the different spirits that come illuminated depends entirely upon our nearness to the spirit so exhibiting itself; and when I say our, I do not mean me, Agrippa, I do not mean me, Agrippa, I do not mean the ancient Egyptian spirits—I mean svery spirit whom God ever created that has within itself a real spiritual life. I mean your fathers and your mothers who possess in themselves great spiritual power and have the knowledge to use it. Yet in every instance it takes time, for only time, the handmaid of that beautiful justice, can give the power to any spirit to enable it to drop the material forces which this planet has thrown around it while it lived here, in order that it may become spiritualized enough to come back and be able to throw a light ipon the garments of those about it or to throw an illumination upon any materialized form, imperfect or otherwise; in short, it must become spiritualized not only in its moral and spiritual life, but all its earthy garments must be worn and fretted and dropped away.

We would ask of any audience, sitting in a materializing circle and wondering why it is that these manifestations cannot be at all times produced alike, why the illumination, cannot be as perfect at one time as another, have you, as auditors or-medium, created for inspired produced and spiritual life, but all il

ago. "Consciously?" Yes.

THE WORK OF STARLIGHT.

We spirits look forward into the future of planets, knowing that what has transpired on those far above your own is just as sure to transpire upon this. It is not so much the spirit of prophecy as spirit knowledge gleaned from the books on other planets which enabled us to foresee that which was to take place here, and we prepared for it by placing this spirit, of whom I have spoken, among a tribe of Indians to live again an earth-life, and to-day she is in your city. What is she

doing? Going from cabinet to cabinet—mark me, it is not my little daughter Sprite of whom I speak, but another spirit whom we call Starlight—trying to teach the cabinet spirits something about illumination,—and how is she received? She is rebuffed, repelled, sent back by almost every spirit, in every instance, in every cabinet. Then she took her place back (I am giving a single instance now) at long distance, where she was not seen by the spirits in the cabinet. Will you call this Jesuitical, friends? Will you call this Jesuitical, friends? Will you call this Jesuitical, friends? Will you call this steachery and deceit? She came with only love in her heart for those arrogant spirits who would not receive what she had to offer because they did not bring it, because they were agot the commissioned once. We drew her back out of sight; aye, almost out of feeling at once, and she, standing passive, as spirits if the another of the same and angelic learn to stand, standing a great work, know how to stand and how to wait, allowed the light fron, our home to be thrown about her. Sliethly, like a little statue of love itself she stood there, day by day approaching a little nearer those empty cabinets when even the spirits were not there, and allowed the power which we had thrown upon her, and to which she had added a new strength and beauty that we could not give, to permeate materiality and send a spiritualized material element into that cabinet. This force crept over those spirits when they returned to hold their sessions, and exerted such an influence that the next time she made her appearance, bright and shining, with the little star she has learned so well to carry, she was not thrust aside, but was allowed to stay. As they grew accustomed to her presence in the cabinet, they learned through undeveloped matter, is obliged to work in just these tender, loving ways, sending out ints this sunshine and then this love to meh and if they will not accept it in His way, He stands back of them and crowds them, on to place a

and if they will not accept it in His way, He stands back of them and crowds them on to glory.

So this little spirit has gone from pince to place and left her forces in every cabinet for illuminations, that something might be seen to first attract the vision; for to-day, although I am a spirit far away, yet I know that there are Spiritualists who have been fully convinced, who have studied all the facts of Spiritualism ever since it begon, who have sat for manifestations over and over again, who are true, just, honest and fair-minf ad, but who have advanced only so far as t is: that they will come into a cabinet, our workshop, and sometimes even going a little beyond pity, in the matter and demanding of us more and more, insist that we bring forward clearly our work upon a material basis. They say, "If my spirit friends will come under such and such conditions and show themselves clearly and distinctly with just the same cast of features; in fact, if they will come and look exactly as they did when here and under circumstances that preclude the possibility of colusion on the part of the medium, we shall know that it is true."

But while they place this material obstacle in the way of us workers they will never set

medium to give that which comes from they know not where. But, first, the world must learn that we, as ancient spirits, are not to be dreaded; that we are sent to hely you in art, science, social and political life and in every way which goes to build up and fit your planet to take its place among the many that are infinitely in advance of it. Until that spirit of enlightenment from the spiritual nature comes into your midst, you cannot advance much further than you atready have in these spiritual it ruths and in this spiritual knowledge, and that is why we come to day through all mediums to tell of this new dispensation which is coming to the new dispensation which is coming to all that we have promised; but do not shut us off to just a few minutes time, eaying. "I do not know them. I do not understail them. I came to have my own. I want my own, and I do not want any others." Only recognize through the justice of your own natures, as we recognize the justice of your own natures, as we recognize the justice of your own natures, as we recognize the justice of your own natures, as we recognize the justice of your own natures, as we recognize the justice of your own natures, as we recognize the justice of your own natures, as we recognize the justice of your own natures, as we recognize the justice of your own hing: You may go into many cabinets in your city to-day, and the cabinet spirit swill tell you that they alone produce the manii of the first way of the world. "We can give you clear and convinction was a spirit displayed toward our brother medium, we shall know that he way of us workers, they will never be on the way of us workers, they will never be on the spirit and the system to be able to say it they would have a convinction of the medium, we shall know that the support of the way of the part of the possibility of collusions, or the world." We can give you clear and convinction of the medium, you have my word for the medium, you have my word for the medium, you have my word for they are the possibility

presentation of our facts, it would crush the spirit out of our manifestations.

CHEMICAL FOWERS, ANCIENT SPIRITE.

We come now to tell you what we want done, and wherever we have made our word known, thus far, among those who were spiritually enlightened, they have responded to our call. While we have been bringing our chemical powers and working in one way among the children of men, those dear, bissed ones, who reign supreme and holy above us, have been working in another direction, and dropping down, down, dayn, like y benediction from heaven, the clear, true night of their love and power, touching the bests of men and uplifting their spirits. To-day we sak that the conditions, which we as unclear spirits, require of you, be compiled with so that we can begin to make our power faither will. Nay, for good.

We once saw an ancient spirit in a call net where there was no possibility of gallegion, reveal himself to the sufficers in the

Doctors' Laws.

R. the Editor of the Religio-Probosombical Journal:

It seems to me that you have a correspondent or two favoring medical legislation, who know very little of the subject practically. One of them seems to base his plea in favor of such laws upon these several grounds:

1. That the medical men "have no secrets in their profession," and that their code of ethics prohibit their taking out patents for surgical instruments.

2. That they "hold themselves ready at all hours of day and night to answer calls."

3. That "as a class they are the most unselfish of workers."

He wonders that, this all being so, Spiritualists should so commonly or universally sneer at the so-called "regular" medical men.

sneer at the so-called "regular" medical men.

To my idea, Mr. Editor, neither the propositions nor the wonder of that correspondent have just and sound foundation. I do not think Spiritualists generally do sneef at medical men, who put honestly in practice the above three propositions. They respect and honor, as well as any other set of people honor the just and fair practitioner, whether he be "regular" or irregular, Homeopath or Ecicic. What they do sneer at and ridicule and detest is as follows:

1. The absurd pretensions of some, and that too many, of the old school practitioners, who dogunatically have arrogated to themselves exclusiveness of knowledge and art in healing, jeering at and defaming the claimed powers of Homeopaths, clairveyants and magnetizers.

series exclusiveless of anomacy and may healing, jeering at and defaming the claimed powers of Homeopaths, clairvoyants and magnetizers.

2. The selfah efforts and aims of the old school medical associations in their efforts to control legislation in every State in the Union and for which purpose they have an organization as complete, almost, as that of the State and United States Governments, or that of the Church of Rome. While it is true, Mr. Editor, that among the old school as well as the other medical schools, there are found many men who are all and do all that is claimed for the whole by that correspondent, it is equally true that with the mass of the old school doctors in the cities, and with their County and State and "American" Associations or societies just the reverse is true. All the medical laws proposed or enacted, spring from such associations and have for their purpose the bridling of the common people, to prevent them from employing others, and to compel them to employ the "regulars" so far as they can secure that end, and where they caunot, then to let in the Homeopaths and Eclectics, but only because they alone are not strong enough to win.

Now, let us see how far the regulars have "no secrets in their profession." They write all prescriptions in cabalistic characters, and in dead languages, which the common people cannoit understand and read. The greatest part, pechaps, of the college medical education, consists in drilling students in terms and signs. What "regular" doctor writes his prescription in plain English and readily answer's or openly tells the remedy he prescribes, unless it is one so well known, as to be past concealment, as calomed and quaine? Which one does not seem nettled, if you ask him what he has prescribed? Who will understake to say that the workers for the doctors laws are "the most unselfish of workers?" Their work in the State of New York is a fair sample of what they are doing every where. Let us look at that.

For a period of thirty years prior to 1873-4, New Yor

Let us look at that.

For a period of thirty years prior to 1873-4, New York had had no "medical law" beyond the common law responsibility for real practice. During that thirty years of absence of medical law" medical science, according to Dr. J. Rodes Buchanan and others, had advanced more than in any corresponding period before or since. Homeopathy, Hydropathy, Electropathy, Massage, or Magnetic treatment, had all developed into accepted powers of healing. The Materia Medica of the Allopaths had absorbed many or all of various modes of cure and articles for cure which that brotherhood had previously stigmatized as quackery and quackdom.

In 1872, then Homeopathy and Eclecticism

matized as quackery and quackdom.

In 1872, then Homeopathy and Eclecticism being firmly seated as recognized practices, quite as decidedly if not so extensively as Allopaths, the Rejents of the University of the State of New York were authorized and required by law shaped by Allopaths to grant licenses to practice according to each of those three systems of practice, after having had the cafididates examined, and having found them qualified. This was an innocent bill in appearance.

them qualified. This was an innocent bill in appearance.

In 1874, however, the Allopaths went a step further and gut passed, under the specious pretence of putting a large amount of money into the treasuries of the counties, and of "protecting the people," abilli which required all practitioners to record with the clerk of the county a certificate or liceuse of some county medical society, or of some chariered medical school, empowering him or her to practice, under a penalty of \$50 to \$500, all payable to the county where it was collected.

In 1880, the Allopaths moved to take a share of these fines into their own treasuries. They procured the passage of a bill almost precisely similar to that of 1874, except that by it one-half of the fines collected were to be paid to "the person or corporation" complaining. In the space of a few months, before one court alone in the city of New York, one medical practitioner only, prosecuted between seventy and eighty suits, according to the report made by the cierk of that court (Court of Bessions), and in two cases alone his share of the plunder was one hundred and twenty-five dollars within four days. Not satisfied with this, however, these allopaths, or "Regulars," as they like to style themselves, in 1882 introduced a bill into the Legislature, and sent a committee to enforce its passage, providing that the legal meaning of the words "to practice physic and surgery" should be "to prefix to one's name the word Dector (or Dr.), meaning thereby doctor of medicine, or to annex the letters M. D. there-to, or to surgest, recommend, prescribe, employ, use or direct for the use of any person or the report medicine, and surgery are resulted to the second prescribe, employ, use or direct for the use of any person or contractive medicine, and surgery are resulted to the second prescribe, employ, use or direct for the use of any person or contractive medicine, and surgery and contractive medicine, and surgery and contractive medicine, and surgery and contractive medicine, and sur medicine, or to annex the letters M. D. thereto, or to suggest, recommend, prescribe, employ, use or direct for the use of any person any drag, medicine, appliance, apparatus, or other agency, whether material or immaterial, for the treatment, cure, relief or palliation of any real or supposed ailment or disease of the mind or body, or for the treatment, cure or relief of any wound, fracture, or other hodily injury, or any bodily deformity, and that the penalty for doing any one of those things without a license or diplomathoud by a fine of \$250 to \$500 for the first offence, and for the second offence the same fine, and imprisonment of one month to six mentils in addition, and one-half of the fine to go to the informer.

Dr. Sturgis was one of the committee cent

to go to the informer.

Dr. Sturgis was one of the committee sent to urge this bill upon the Legislature. It failed of its passage, though persistently presed by the Committee of the State Medical Society. It was rigorously opposed by a number of citizens at Albany, and by thousands of remonstrants from all over the State. But these medical men are not disheartened. In 1833 they drafted a fresh bill, appointed a new committee, and appropriated five hun-

dred dollars to press its passage on the Legislature. This bill was similar to the last year's bill, in its substance and in its fate. Now, in 1884-5 the Legislature is a gain, by this same society, besieged to pass a similar bill under the specious title and pretext of regulating the examination of students, embodying the same objectionable feature of fining and imprisoning whoever citizens may employ in sickness; unless they have the Shibboleth as pronounced by one of the three autagonistic sects who lead in medicine. All this is the work of the "Regular" Doctors' Societies.

antagonistic sects who lead in medicine. All this is the work of the "Regular" Doctors' Societies.

When these medical men bring up a medical bill, let them confine its operation of fine and imprisonment to men who have, or profess to have, diplomas of the "Regular" or old school sort, and let them embody in it a maximum price beyond which a physician may not legally collect without the consent of the patient, as is the case in Germany and France, in one of which the highest legal charge is fixed at a few shillings. When the doctors' societies of the old schoolask for this sort of law we may accord to them the character of "unselfash workers."

At gresent all their legislative work isself-ish in the extreme, and was so branded by Doctor John Swinburne (late Mayor and now Congressman of Albany), one of the very first surgeons of New York, in his talk to the Legislative Committees of Assembly and Senate at Albany in 1883. His judgment is concurred in by Drs. Carnochan and R. A. Gun, of N. Y. City, of similar position in the profession, as well as by a great many of its leading members. Let then the doctor class leave the people to ask for and frame the medical laws.

Rosamond Dale Owen in Her Own Defense.

Rosamond Dale Owen in Her Own Defense

Will you kindly give me space to answer a few remarks in Mr. Walls's letter from England? He seems to think that I have dealt unfairly by the English Societies. It would not be worth while to defend myself, were it merely a personal matter, but as it concerns my public work, it is wiser, I think, to make some explanation to my swn countrymen, as it might interfere with any labor which I may be called on to do in my native land. I have not the slightest feeling of ill-will concerning the numerous criticisms which have been offered. I can place myself sufficiently en rapport with the English Societies, especially those of the North, to perceive how much thay have suffered through the farm religion of dread, which all but hid from them the loving face, of the Father. I can easily see that anything which sounds at all-orthodox is like dragging them "back into a prison," as a gentleman expressed it; but this very sympathy makes me the more eager to prison," as a gentieman expressed it; but this very sympathy makes me the more eager to win them to this religion, the very opposite of the Calvinism which they so dread, to this gentier faith which I have found to be so very good after three years of most varied experi-

ence.

In crossing the Atlantic a few, days since, we were in imminent peril. We struck a large iceberg crushing in the iron plates of the yessel. In that moment, when I felt that the next might bring a paintul death, I realized as I had never done before, that my religion had become as a rock under my feet, a sure foundation in the hour of greatest need. I could see that we were surrounded by millions of guardian angels, working with swift energy and unerring accuracy under the guidance of the master of spirits, Jesus Christ, and above all reigned God, the Father: therefore, though we were rocking about helplessly, the darkness of night made denser by a thick fog, though I realized that we might sink at any moment, I felt no tremor of fear. A religion thus proved is worth holding, is worth itstening to. Spiritualism has become as an impregnable fortress, a protection against all evil.

Concerning my method of procedure in England, I feel that my friend, Mr. Wallis, has somewhat misunderstood me. My public work abroad has been, in the main, the recital of my own experience which I have felt to be rather typical than personal, and hence that it has been given to me for the benefit of others as well as for my own development.

I made up my mind in the beginning to tell the whole of it, but I reserved the right to give it in its proper sequence, a right due, I think, to every public worker. Had I withheld my Christian belief, then Mr. Wallis and others might have blamed me with good reason; but I did not withhold it, although none knew my position and I could have done so quite easily had I chosen. I gave the lectures when at the height of my popularity in England, knowing that such a course would greatily lessen that popularity. My expectations were realized. I made only one engagement after my views became known through a criticism in The Medium, and this one was obtained by a Christian Spiritualist who offered to be responsible to the Society for my expenses. Up to that time I had had all that I could attend to

strength to give this experience piecemeal to individuals. I have been obliged to reserve my energies for the public work, which has been very exhausting to me. This is the reason why no one knew of my position until it was explained from the platform, a simple reason, and one which all speakers will understand, especially those whose strength is not adequate to the great drafts made upon it in an earnest, public career.

If I get a hearing in my native 'land, my plan here will be precisely the same as that pursued in England. I propose to reserve the story of my conversion to Christianity, until the last (unless particularly requested to do otherwise) because that is the place it naturally occupies in a systematic narrative of the remarkable experiences, which have been vucchasfed to me; experiences which have smoothed the jarring discord of life into a song of peace, a song which shall be heard in God's good time, all over this land. It matters little what may befall me; if I am silenced, other and fitter instruments will be raised up, for the progression of God's harmonies cannot fall into discord; the waves must widen until all who are weary of janglings, shall hear the sounds of the great eymphony, Then we shall catch that deepest of

all accords, wherein movement shall be as rest, wherein sound shall seem as deep still-

ness.

This perfect working together, this ble peace of which we as yet have so little ness.

This perfect working together, this blessed peace of which we as yet have so little perception, can only come, so it has been shown to me, as we begin to know the place occupied by Jesus Christ in the economy of this world's government and to rest in the perfect adjustment of means to an end which is thereby revealed. The practical experience of the past three years, has taught me that this adjustment not only perfects into a harmonious whole the smallest jars of each day's experience, but also meets the subtlest requirements of the higher spiritual life.

Many may not see these truths as I do; this I fully expect; nay, this I hope, for it is necessary that each should look from his own standpoint. The one who teaches us most, is he who widens our horizon by viewing the truth from a position quite opposed to our own. But this I do ask that a religion thus obtained through spiritual agency, this tried by practical tests, should not be condemned hastily or set aside as a mere vagary of the imagination.

142 R. 18th St., N. Y.

Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. A. Whittier, of Boston-Prepared for the Religio-Philosophical Journal from a Record of the Seances, by Herman Snow.

AN ICE-BOUND SPIRIT.

There seems to be no end to the striking novelities that come to me through these experiences. For after all the singular developments unfolded through my co-working medium in San Francisco, at the present time, here in Boston, through an equally well-adapted mediumship—to which this specially of work had heretofore beful unknown—presentations are being developed more remarkable even than all before. An dutling sketch of what came to us on the present occasion, in graphic minuteness of detail, will serve as an appropriate illustration.

At first, soon after entering her abnormational time, a sensation of chilliness is experienced by Mrs. W., then appears to her vision was surroundings of ice-bergs frozen together into one solid mass. Among the details now given is the description of a large specimen of the seal family lazily creeping over an icy prominence; also the broken hull of a ship partially imbedded in the ice, detached parts of spare being likewise visible in the surroundings. Now a narrow opening between the ice-mountains is seen in one direction toward which the ser is strangely and strongly drawn. But she hesitates before making the attempt to pass through an opening sonarrow and perilous looking. At length she gains the needed courage, and, with some seeming difficulty, finally finds herself fairly through the crevice-like passage, and upon the borders of what appears like a smoothly frozen lake, surrounded by mountains of ice. The sky above seems to be of a darker, more leaden hue, and, as it were, lower down than that to which she had heretofore been accustomed. Now at a distance, on this lake of ice, she sees everal dark objects, on approaching which she finds that they are theremans of human beings—of three different persons apparently. The first visited by here exhibited only a small portion of a body, the remains of human beings—of three different persons apparently. The first visited by here of the heavy of the same and the seed of the shall show the peril shall shall sh

tive kind. But if it was such a reality, a field of thought and action is opened hitserto not dreamed of by most thinkers and philanthropists of the earthly life. For my own part, I do not feel called upon to decide upon this point, my leading aim being simply to present, as accurately as possible, this class of psychic facts as they may come up before me in the very interesting investigations now engaging my attention.

sun's rays upon Liebfried's eyes. This test was applied this afternoon. Liebfried sat under a tree in his yard, with his right eye open and his left—the ilid of which is partly paralyzed—nearly closed. The mirror was held ten feet from him in the sunlight'so as to throw the reflection upon his eyes, and was held in feet from him in the sunlight'so as to throw the reflection upon his eyes, and was held in that position. It had no effect on Liebfried's vision. The open right eye showed no sign by winking of the ilid, by motion of the eyebali, by watering, or in any way that the reflection of the bright rays of the unclouded sun was thrown upon it. Dr. Parr held the lids of both eyes open, and neither eyebali seemed affected by the reflection was then thrown on the eyes of a gentleman who sat next to Liebfried, and they could not bear it, but closed, as eyes generally do in such a case. Mr. Liebfried offers to put up \$100 that if placed in a perfectly dark room, in which are any number of his acquaintances, he will identify each one by touch alone and write their names on his slate. He has refused to read print by touch since his first few exploits in that line, but, as the professor of mental and nervous pathology in the Chicago Medical College is to arrive here next week to investigate Liebfried's case for himself and record It in a work he is preparing for the press, it is hoped the patient's obstinacy may give way and that he will read print by touch for the Chicago scientist.—St. Louis Globe-Democrat.

Second Article of the Agnostic Creed.

BY WM. ICRIN GILL.

BY WM. ICRIN GILL.

The first article of the Agnostic creed affirms the existence of an infinite and eternal-energy from which all things proceed. The second article of this creed affirms that all things occur according to law, on which I propose to say a few words.

Very few thinking men in these days will care to utter any positive dissent to this. Even miracles are generally expounded by the evangelicals as conforming to law, some higher law than matter and common human psychology. This, however, indicates that a wide divergence of view may obtain among those who accept this general proposition.

There is a small and narrow view held by some who are eminent in science and claim a sort of right to lead the religious thought of the world, who say that we can know no other power than that of the material world and the men and animals it sustains, excluding as utterly inadmissible all consideration of any supposed evidence of any extra human power, whether of God or finite spirits. Some declare that they would pay no respect to any alleged phenomena whatever pointing in that direction. They condemuali such things in advance. This is just as secientific as the judgment which imprisoned Galileo and burned Bruno; and it is very evident that there exists as perfect a bigotry in some men of science as was ever found in religion, of which Du Bois Raymond is an example.

For one, I subscribe to this article; but I

some men of science as was ever found in religion, of which Du Bols Raymond is an example.

For one, I subscribe to this afficle; but I would bear in mind that laws may differ from each other while they coincide, and that the discovery of new laws as well as new phenomens is to be sought and expected forever, and never to be absolutely preexcluded by prejudgment. What are nature's laws we know only by experience; and it is only by experience we can ascertain what of nature is yet unknown to us; therefore, let us judge nothing before the time.

I. We ought not to dogmatically judge that the existence and consciousness of the deceased has ceased. We can never have proof of that because it is a pure negative.

2. We ought not to judge dogmatically that there is no possibility under any condition of establishing an intelligible connection between the living and the dead, so called. That, too, is a negative and unprovable. It would, indeed, be very improbable if up to this or any given time no manifestation of the departed had ever apparently been made. But the probability is reversed by the fact that men of all grades of intelligence and culture in all ages and countries have from experience of some kind affirmed such manifestation.

3. We ought not to prescribe conditions of such manifestation except such as seem to be necessitated by known laws, and even this

in thought and action is opened hitherto not dreamed of by most thinkers and philanthrons pists of the earthy life. For my own part, I do not feel called upon to decide upon this point, my leading aim being simply to present, as accurately as possible, this class of psychic facts as they may come up before me in the very interesting investigations now engaging my attention.

The Liebfried Case.

Doctors Divided in Opinion as to the Boy's Power of Reading by Touch.

The marvelous Liebfried case at Emporia, Kansae, is still a subject for scientific controversies. Doctors F. Longnecker, J. J. Wright and L. D. Jacobs having aramined Liebfried recenity, report that, in their opinion, he could see and bear and was probably suffering from hysteria. No positive test was applied, because the pattent refused to submit to the same. Dr. Parr, his physician, declined to accept the report and has now delined to accept the report and has now devised a test Liebfried cannot avoid. That of throwing the reflection from a mirror of the

THE HOME CIRCLE.

Experiences of a Spiritual Nature.

I have thought for some time that I would give the JOURNAL some experiences I have had of a spiritual nature coming through my own mediumship. These experiences when they occurred were very interesting to me, and possibly their narration may interest some of your many readers. First, let me say, that I have been a medium for over twelve years. During that time. I have had nearly every phase of mediumship. First, my hand was controlled to write; then I was entranced, epirit friends communicating to others through my organism verbally. Soon I was able at times to see spirits and gather through some unexplainable way, what they wished me to know. At first I heard no voices. Again, voices came to me, giving information in regard to the spirits who were controlling, who were invariably persons whom I had never heard of before. The circumstances were at all times (when tested by inquiries) found to be correct, names and residence, as well as incidents related by these voices, were always found to be just as they stated, although with this phase I was never able to see the spirit controlling. Again, I was controlled both to heal and diagnose disease, and I now have many testimonials of the success of my spirit guides in this phases of medium ship. I do not hear the voices as distinctly as I used to, owing possibly to inattention to them. Otherwise I think my medium powers have not diminished.

Some years suice a lady of this city came to me for a sitting. The lady being a perfect stranger to me, never to my knowledge having seen her, and not feeling at all well that morning, I asked her if she would not come some other day. She did not seem willing to do so, and I told her the only reason I had for wishing to postpone the sitting was to give her and the spirits controlling just as good conditions as I could, but if she preferred I would sit for her then. (Here let messy that I think mediums are often blamed unnecessarily, when the faint is either in the sitting is given). Seeing that the lady preferred a sitting that son. 3250 Prairie Ave.

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A Prescription Pointed Out by the Spirits.

That, too, is a negative and unprovable. It would, indeed, be very improbable if up to this or any given time no manifestation of the departed had ever apparently been made. But the probability is reversed by the fact that men of all grades of intelligence and culture in all ages and countries have from experience of some kind affirmed such manifestation.

3. We ought not to prescribe conditions of such manifestation except such as seem to be necessitated by known laws, and sven this should be done only with large allowance for possible error in our judgment as to these conditions. Every step in physical discovery has been a disappointment and often a sore trouble somewhere, because it was a reversation previous judgment; and if we misconcived the facts, processes and conditions of the physical world, how much more are we likely to do the same concerning the Spiritworld:

4. We ought constantly to bear in mind that isolated phenomena of falling bodies before Newton defined their law. All men were familiar with the phenomena of falling bodies before Newton defined their law. Laws having been discovered, they may serve either as lights or as blinds to other laws. Newton's discoveries in optice prevented mon of selence for a wibole genseration from seeing the value of Dr. Young's subsequent discoveries in optice prevented mon of selence for a wibole genseration from seeing the value of Dr. Young's subsequent discoveries in optice prevented mon of selence for a wibole genseration from seeing the value of Dr. Young's subsequent discoveries in optice prevented mon of selence for a wibole genseration from seeing the value of Dr. Young's subsequent discoveries in optice prevented mon of selence for a wibole with oxygen, it form time to time, controls my organism for mother of a wibon the following morning the first of the higher life on Christmat recommended that be a decreased of the property. This knowl in covered nothing in 'it, that would unravelt this mystery. Just as I was about to lay it back upon the shelf, I once more turned every leaf over until I came to the last. I there saw a piece of paper folded, and to my astonishment it contained a receipt given by my dector, who had attended me five years before for the same difficulty in my stomach, that was now afflicting me. I did not know it was in the house, neither had I ever seen it before, or knew that he had written such a prescription for me. Can any of your readers solve this phenomenon upon any other hypothesis than spiritual? By my attention being arrested when I heard the word "Chaucer," was evidently the method they used to bring me into contact with the hidden recips.

FANNIE E. CHOCKER.

Horsford's Acid Phosphate.

FOR WOMEN AND CHILDREN.

Dr. Jos. HOLT, New Orleans, La., says: "I have frequently found it of expelient service in cases of debility, loss of appetite, and in convalescence from exhaustive illness, and particularly of service in treatment of women and children."

Woman and the Household.

BY HESTER M. POOLE.
105 West 29th Street, New York.

THE SPIRIT TURNS TO THEE.

To Thee, my God, to Thee, The Soul that Thou hast wakened from the dust Riess, with all the might of faith and trust, Whether on land or sea.

To Thee, my God, to Thee, leathless essence which Thy hand hath given lage forth on earth Thy face in Heaven, Will spread its wings and flee!

Though other beacons abine,
Though earthly pleasures woo the passing guest,
One gift alone can make the spirit blest,—
Thy love, Thy joy divine.

When, at the lightest call, so joyous chords of life in union blend, waits until thy presence comes to lend The sweetest tone of all.

And when, in grief and pain, The anchors of its earthly trust are riven, It looks beyond the pearly gates of hearen To find its rest again.

For Thee, my God, alone, (
The waiting soul with deathless longing burns,
And through the mist of distance fouldy turns
To where thy light is shown.

With Thee its pulses chime, Like the deep swell of that eternal Which pours the waters of Eternit Against the shores of Time.

Less than Thyself, no aim uide its wayward groping for the light, uench its longing for the Infinite, Can win its purest fame,—

For it is all Thineown; mage of Thy majesty and love, seence of Thine altar fires above, Which burns for Thee alone,—

And turns to seek Thy feet d all earthly joy or earthly strife, d the passing weal or woe of life, Through victory or defeat;—

Beyond the land and sea, adearth's idole shattered in the dust, as on the wings of hope and trust
To Thee, my God, to Thee!

—Mary E. Blake.

To Thee, my food, to Thee!

—Mary E. Riake.

The dawning of the spiritual era on earth has been marked by a quickened sense of justice between man and man—not that this principle has yet become the basis of law or social ethics; but there is constantly more sensibility displayed by all classes of persons in all relations. Negro slavery now seems a monstrous evil, based on satantc injustice. The love of power which is best served by riches, as well as the love of luxury, retard the full development of justice, and celay the coming of the Kingdom of Heaven on earth. Yet through and over all, it shall triumphantly readjust all inequalities not founded on the essential nature of things.

Less than the highest good, the perfect freedom of the soul to secure the best conditions for its unfolding, can never satisfy the craving of the deathless spirit. Stamped with the seal of our Divine Author and Father in every faculty and function. He has planted within us the germs which eternity alone can suffice to develop fitly. Only by the exercise of Justice one to another and each to all, can the immortal seeds of Love and Wisdom grow upward and outward. In our best moments, we have glimpses of what life might be, were Justice made pre-eminent.—that first and lowest round of the ladder leading from the material to the spiritual plane.

WISE WORDS.

WISE WORDS.

"The hearth-stone is the corner-stone of the Republic. The family is the unit of Christian democratic institutions. Every blow struck against domestic purity is treason against our country's best interests. That which is true of the individual man ultimately becomes true of the community."—
W. G. Elliot.

"The young men and the young women transport by the same agree to be the same parents in the same

mately becomes true of the community."—

W. G. Elliot.

"The young men and the young women are reared by the same parents in the same homes. To every start in "married life' a man is as indispensable as a woman. The duties of married life require exactly the same qualities that the duties of usmarried life require—generosity, truth, charity, parlence, consideration, compromise, fidelity, large-heartedness. In married and unmarried life alike, the highest happiness and the highest blessedness require that you should often yield your own whim, taste, ease, pleasure, to the pleasure of another. It requires often the still harder duty of maintaining your own stand in opposition to the wish of another, and it requires the wisdom of high heaven to know certainly when to do the one and when to do the other. But there is no call to make a line of separation between the duty of sons and of daughters. The same principles apply to both—The application each must make for himself. Mre yearch to fate abreast."—Guil Hamilton.

"Woman, has not only the modeling and darming of herselt, but here has more the

to fate abreast."—Gail Hamilton.

"Woman, has not only the molding and forming of berself, but she has more, the molding and forging of man, from the most incipient stage of his being to the most mature, than he has himself. All power lies in the spirit. Woman aways a magic wand, whether by looks, words or actions,—and her sway is through the spiritual sphere which governs the material."—Dr. J. W. Reddield.

"The highest must be freest. Nowariom exits the material."

whether by looks, words or actions,—and her sway is through the spiritual sphere-which governs the material."—Dr. J. W. Redfield.

"The highest must be freest. No axiom can be simpler than this, but here is another equally simple: The highest is proved by the most exalted Use. And the converse is equally plain: The most exalted Use, proves the highest. As the broader dawn of Woman's Era approaches, and the full fissh of her day finally descends upon earth, that will plainly appear which is now but dimly perceived; that woman exercises the higher protection of the soul and its needs in return for that which she receives of the body and its wants, that man's sovereignty is limited to the plane of external material uses and their era; and that Woman's could only date from the time when the spiritual had attained such development that these were clearly seen not to be the finale or climax of the career of the race on earth. . The feminian nature is primarily spiritual and secondarily sensual, while the masculine is the reverse of these relative proportions."—Elica W. Farnham.

"I do think that the customs and laws of society might be modified so as to give to woman who do not choose to marry, independent position, and means of securing home and fortune. Marriage ought never to be entered on as means of support. It seems to me that our sex are enough weighted, by nature, and that therefore all the laws and institutions of society ought to act in just the contrary direction, and tend to hold us up, to widen our way, to enbourage our efforts, because we are the weaker party and need it most. The world is now arranged only for the strong. ... What would you say if told to sit quietly down in the domestic elrele and read to your mother, and diffuse a sweet perfume of domestic goodness like the violet amid its leaves, till by and by some in the collect and tend to your mother, and diffuse a sweet perfume of domestic goodness like the violet amid its leaves, till by and by some in the collect and read to your mother, and

woman should come and give you fortune and position, and develop your affections,— how would you like that? —Harriet Beecher

and position, and develop your affections, how would you like that?"—Harriet Beecher Stosce.

"Woman I have always regarded as the equal of man,—more nicely speaking, the equivalent of man; superior in some things, inferior in some others; inferior in the lower qualities, in the bulk of body and bulk of brain; superior in the higher and nicer qualities,—in the moral power of conscience, the loving power of affection, the religious power of the soul; equal on the whole, and of course entitled to just the same rights as man; the same rights of mind, body and estate; the same domestic, ecclesiastical and political rights as man, and only kept from the enjoyment of these by might, not right; yet herself destined one day, to acquire them all."—Theodore Parker.

"What Woman needs is not as a woman to act or rule, but as a nature to grow, as an intellect to discern, as a soul to live freely and unimpeded, to unfold such powers as were given her when we left our common home. If finer talents were given her, yet if allowed the free and full employment of these, so that she may render back to the giver his own with usury, she will not complain. Nay, I dare to say, she will bless and rejoice in her earthly blitch-place, her earthly lot.

... A house is no home unless it contain food-and fire for the mind as well as the body. For human beings are not so constituted that they can live without expansion. If they can not get it in one way, they must in another, or perish... If principles could be established, particulars would adjust themselves aright. Ascertain the true destiny of Woman, give her legitimate hopes and a standard within herself, and all relations will, by degrees, harmonize with these."—Margaret Fuller.

The following is a transcription from a

The following is a transcription from a woman who is herself drawing many souls "onward and upward."

"The closing lines in Bayard Taylor's translation of Goethe's great poem, "Faust," have rare significance in the direction of woman's influence:

woman's influence:

'The Indescribable,
Here it is done:
The woman-soul leadeth us
Upward and on?

'And the translator emphasised the poet's
words in his final explanatory note as follows: 'Love is the all-uplifting and all-redeeming power on Karth and in Heaven: and
to Man is revealed in its most pure and perfect form through Woman. Thus, in the
transitory life of earth, it is only in symbol of
its diviner being; the possibilities of Love,
which earth can never fulfill, become realities
in the higher life which follows; the Spirit
which woman interprets to us here, still
draws us upward (as Margaret draws the soul
of Faust) there."

Magazines for June Not Before Mentioned.

Mind in Nature. (The Cosmic Publishing Co., Chicago.) This is a most interesting and varied number. Dr. R. N. Foster contributes an able article on Mind-Cure, to which he gives the name of "Psychopathy," the gist of his remarks being that there is something in Mind-cure so far as the treatment of mental affections is concerned, but physical aliments require conventional medical treatment. Swedenborgianism is discussed by the Rev. L. P. Mercer, and Prof. John Fraser contributes a review of the Rev. T. T. Munger's paper in the *Century* for May, entitled "Immortality and Modern Thought." The second installment of Professor R. U. Piper's article on Evolution quite fulfills the expectations raised by a perusal of the first; and a detailed account is given of a "Remarkable Faith Cure," which some weeks ago caused no little excitement in Louisville, Ky., with a report on the same by Dr. J. M. Ray, of the Louisville Medical Journal. To the article of Rev. Bishop-Fallows in the March number, still another reply is furnished by Dr. Mary B. G. E'ddy. Rev. Bishop Coxe is represented by "Chances and Mischances." Rev. Dr. Thwing's paper on "Mental Therapeutics," is likely to excite considerable discussion.

THE PEOPLE'S HEALTH JOURNAL (Chicago, Ill.) Number one, volume one of this monthly magazine devoted to Health, Hygiene and Preventive Medicine is at hand. The editors are L. D. Rogers, A. B., M. D., and S. Ida Wright Rogers, M. D. The several departments treat upon Mind and Mood; Head and Brain; Eres, Ears and Nose; The Lungs, Heart and Liver; The Stomach and Bowels; Climate and Clothing; Mother and Baby; Quackery and Grimaces, etc., etc.

Quackery and Grimaces, etc.. etc.

THE PHERNOLOGICAL MAGAZINE. (London, England.) The table of contents embraces, with other interesting articles, the following: Grover Cleveland, with Portrait; The Nature of Conselence; The Combination and Grouping of Organs; Religion in Social Reform; Weight of the Human Brain, and The Hydeborough Mystery.

THE MIND-CURE AND SCIENCE OF LIFE. (Prof. A. J.) Swarts. Chicago.) Contents: Modern Barbarism; The Divine Method of Cure; The Manufacture of Success; Use of our Mental Porces, The Dramatic Art; Power of the Imagination; The Birth of the New, etc.

THE PANSY. (D. Lothrop & Co., Boston.) The usual good reading and illustrations are found in this number of Pansy and will interest the young.

MISCELLANEOUS NOTES AND QUERIES. (Man-

MISCELLANEOUS NOTES AND QUERIES. (Manchester, N. H.) Answers to Notes, and Queries in all Departments of Literature will be found in this magazine.

THE JURNAL OF AMERICAN ORTHGET. (Ringos, N. J.) This magazine treats upon "Fonic Speling, Eufonic Wurdz and finess of Wurdz."

BABYHOOD. (48 Spruce Street, New York.)

A magazine for Mothers, dealing exclusively with the care of young children.

THE SHORTHAND WRITER (83 Madison St., Chicago.) A monthly devoted to the interests of Takigrafy and its writers.

LADIES' FLORAL CABINET. (New York City.) A magazine of Fioriculture and Domestic Arts.

New Music Received.

BE KIND TO BESSIE, Song and Chosen. By Arthur M. Straub. Chicago: Arthur Straub. Price, 30

New Books Received.

THE FUTURE OF EDUCATED WOMEN. By Helen Etin Starrett. Men, Women and Money. By Frances Etin Allison. Chicago: James, McChurg & Co. Price, 50 cents.
TWENTY-FIVE SERMONS OF TWENTY-FIVE YEARS, By William J. Potter. Boston: Geo. L. Ellis. 12 mo, civit, beary laid cream paper, 417 pages, illustrated with steel engraving of the surface.

ETHICAL CULTURE. Four Lectures delivered by Samuel Burns Weston, at Institute Hall, Philadel-

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or an be ordered, through, theoffice of the RELIGIO-PHILO-PHICAL JOURAL.]

[All books noticed under this head, are for sale at, or can be ordered, through, theomose of the RELIGIO PHILOSOPHICAL JOCASAL.]

HUMAN INTERCOURSE. By Phillip Gilbert Hamerton. Boston: Roberts Bros. Price, \$2.00.

The dedication of this interesting, work is a grace-ful tribute to Emerson, and the influence which his writings and character exerted on the author. He says: "If I dedicate this book on Human Intercourse to the memory of one whose voice I never heard, and to whom I never addressed a letter, the seeming inappropriateness will disappear when the reader knows what a great and persistent influence he had on the whole course of my thinking, and therefore on all my work. Although it may be too soon for us to know what his name will mean to posterity, we may tell posterity what service he rendered to ourselves. To me be taught two great lessons. The first was to rely confidently on that order of the universe which makes it always really worth while to do our Esst, even though the reward may not be visible; and the second was to have self-reliance enough to trust our own convictions and our own gifts, such as they are, or such as they may become, without either echoling the opinions or dealing the more brilliant gifts of others. Emerson laught much besides; but it is these two decirines of reliance on the compensations of Nature, and of a self-respectful reliance on our own individuality, that have the most invigorating influence on work, that have the most invigorating influence on work that he most bis own. To have accepted this doctrin with perfect contentment is to possess one's soul in peace.

Emerson combined high intellect with pure honesty, and remained faithful to the double law of the intellectual life—high thinking and fearless utterascene to the end of his days, with a beautiful persistence and serenity. So now if go, in spirit, a pligrin to that tall pine-tree that grows upon 'the hilipop to the easi of Sleepy Hollow', and is now more wreath upon an honored graw."

The topico of the day, in the

American. One realizes on reading the work, how much freedom of thought we truly have in this country.

There is no priesthood here to exert a special induces over woman, as such, and one is able to judge from the work a great deal of English life, customs, and habits of thought.

For American could have written the work. The thoughle size those of a man of the prieleged class, deeply imbued with all the prejudices and peculiarities of his position, judging things soundly, and not illiberally for one of his caste, but not with the broadest views and grasp.

It may be that a man so circumstanced can not speak alsolutely for woman, and say that women have a "continual sense of dependence which becomes from habit inseparable from their mental action," and that "men choose a course of action, women choose an advisor." As a general thing, they are ago to act, and then discuss their action; not to feel held back by a "habit of dependence" from acting when common sense and average understanding are fully capable of showing what ought to be done in the premises.

There are many excellent things in the book especially suited to be read aloud in the family, and one can imagine the discussions to which it would give rise among its most valuable features.

WORKS OF JOHN RUSKIN. New York: John B.

WORKS OF JOHN RUSKIN. New York: John B. Alden. Cloth, crown octave, 15 vols. Price \$18. WORKS OF JOHN MUSAIN. New lows, some adden. Cloth, crown octave, Is you's Price \$18. An edition worthy of Ruskin, peeriess as he is among masters of the English tongue and of Universal Art;—and, also, by reason of its small cost, it is within the reach of every cultured home. This celliton, the liberary edition, will be complete in fifteen volumes, and will contain all the writings of this gifted and popular author, which are of more than transient or local interest, and will contain all that is included in any other American edition begetofore published, and many pages additional. Many fine liustrations and colored plates will be presented. The first vol. is now issued and contains "The Seven Lamps of Architecture," "Lectures on Architecture and Painting," "The Queen of the Air " and " Ethics of the Dust."

Literary Notes.

A fac-simile of a map prepared by General Gor-don in Khartoom, and with notes in his handwrit-ing, forms a feature of Science for April 10.

The Boston Terra Cotta Company has produced a very handsome and unique mantel piece, representing four kneeling children with doves, the design being taken from one of Frang's Prize Christmas Cards of a former season, by Miss Annie G. Morse.

R. Swain Gifford's painting "Near the Coast," which received one of four prizes of \$2,500 each, at the recent New York Prize Fund Exhibition of the American Art Association, will remain in New York and become the property of the Metropolitan Museum.

seem.

Lieutenant Frederick Schwatka has written a book of hunting adventure with the attractive title "Nimrod in the North," which Messra. Cassell & Co. will publish this month. The author has, in this narrative, confined biuself almost exclusively to such scenes and adventures as came within his personal knowledge a few years since, in the region north of Hudson's Bay, and more recently, in the interior of Alaska. He describes in a general way the life of the sportsman in the frozen north, his camps, his siedges, and the native hunter and his weapons, and the animals that furnish the sport.

Absolutely Pure.

Beware of Scrofula

Berofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarssparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and for over a year had two running sores on my mech. Took five bottles of Hood's Sarsaparilla, and consider myself cured."

C. E. Lovelov, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous

C. A. Arnold, Arnold, Me., had serofulous ores for seven years, spring and fall. Hood's tarsaparilla cured him.

Salt Rheum

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would-crack open and bleed. He tried various preparations without slid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the caives of his legs. He took Hood's Sarsaparilla and is entirely cured."

J. B. STANTON, Mt. Vernon, Ohio.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

AYER'S Ague Cure

contains an antidote for all malarial dis-orders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

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Exchanges and individuals in quoting from the Rib-Ligio-Philosophical Journal, are requested to dis-tinguish between editorial articles and the communica-tions of correspondents. Anonymous letters and communications will not be noticed. The name and address of the writer are re-quired as a guaranty of good faith. Rejected manu-scripts cannot be preserved, neither will they be re-turned, unless sufficient possage is sent with the request, when newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the esnder will please draw a line around the article to which he desires to call potice.

hich he desires to call potice.

CHICAGO, ILL., Saturday, June 20, 1885.

The Mott Trial.

Upon the acquittal of J. H. Mott at Kansas City, we received and published a telegram from Dr. Thorne announcing the result promising an account by mail for publication. Relying on this volunteer offer we have waited, until subscribers growing impatient for an authentic account are daily writing us to supply it.

On March 26th J. B. Lawrence, Quintin Campbell and Mrs. Mary P. Reese, all on the staff of the Kansas City Journal, of which Col. Van Horn is or was not long since editorin-chief and one of the principal owners, at-tended a scance at the residence of Mott. These parties had previously attended Mott's scances and convinced themselves that he was a fraud and that the purported spirits were all personated by him. This section of the Kansas City Journal's corps, having arranged all the preliminaries for an exposure, by procuring a warrant of arrest, a squad of police, and syringes filled with an alcoholic poince, and syringes filled with an alcoholic solution of aniline dye, repaired to Mott's house. The police officers were left outside. Lawrence and Campbell, armed with the squirt guns and supported by Mrs. Reese, en-tered the scance room and awaited develop-menta.—It may here be stated for the benefit of the uninformed that Mott sits in a totally dark cabinet having an aperture in the door, 24x18 inches and breast high, at which the forms appear; the scance room being fairly well lighted.—The exposers had not long to wait. We now quote from the report of the testimony of J. B. Lawrence as given at the

testimony of J. B. Lawrence as given at the trial:

"Finally Mr. Mottannounced that the spirit friends of Mr. Lawrence were present and wished to talk with shy. I at once went to the sperture. I had the syringe in my hand. I placed both hands on the shelf, the thumb of my right hand being on the bulb of the syringe. When I got to the aperture I saked if any of my spirit friends were present. The manal faint reply came, 'yea.' I asked who were there and the answer came: 'Father, mother and all.' I said I was glad to know it. Almost immediately after that the current was polled aside at my left hand side, and right in the lower corner a face appeared which I recognized, unmistakably, beyond all doubt, as the face of Mr. Mott, the defendant. I have no doubt whatever of the recognition. I saw that I had him. I wasn't looking for masks. I was looking for Mott. When I saw him I made up my mind instantly, what to do. My hands were in the position I have stated."

"After I saw Mott I said: 'If the spirit of my father is present will be please appear.' Almost immediately the face of Mott appeared in front of me, not twelve inches from my face. My syringe was in position. I took aim and pressed the bulb and brand the aniline swash in his face....... The moment I struck Mott I said: 'You are under arrest. This house is in possession of officera.'"

Then followed protests from Mrs. Mott, the dmission of the police and the usual confusion. Lawrence further testifies:

fusion. Lawrence further testines:

"The efforts saked flott to open the door. Noting was beard from the inside of the cabinet, then said to the officer. 'Open the curtains and fine in your light and take a look!' They did so an flashed the light on the face of the medium, and was discovered to be delayed with aniline. The dy

as all over his upper lip, mouth and chin,..." Mott was found sitting in his chair in the tarther corner. When sp oken do he made no reply, and his wife said he was in a trance. remained silent at on being taken out, of the gentlemen, I have first, and then said: "Ohl gentlemen, I have such a pain in my stomach." An officer test-ifies that Mott asked for whisky. He was ore a Justice of the Peace and plac-

ed under bonds to appear for trial.

The next witness was Quintin Campbell. borated Lawrence's testimony. We m the report, Campbell on the wit-

the cabinet."
"Yest, just opposite the aperture on the white
wall, against which the cabinet was built, was a clot
at amiline, with a little streak running down from

he aperture, where

"If he had been struck, where would it have struck him?"
"On the left cheek."
"Where was he struck?"
"All over the front of his face, and there was a running streak down one cheek."
"Was any money paid for either of these exhibitions?" [Meaning either of the séances.—Ed. John-Mal.] Yes; for the first."

"To have Mott materialize spirit faces."

Mrs. Mary Palmer Reese was the next wit-ness, and corroborated the testimony of Mesers. Lawrence and Campbell. We again quote from the report, Mrs. Reese on the stand:

"Please relate your experience at the first scance ou attended, if the effect on you was in any way ifferent from that experienced at subsequent se-nces."

you altended, if the effect on you was in any way different from that experienced at subsequent seneces."

"I went ready and anxious to be convinced of spiritual manifestation. I was asked to go to the cabinet. It was nerrous, excited and slightly afrid when I saw the face. The peculiar circumstances and surroundings made me almost faint. One face appeared which startied me. It resembled the face of a friend. I asked who it was and heard a sound but no name. The faint voice said, 'with you, by you,'etc., but gave no name. I turned yo my companion standing near me and said, 'doesn't that look like Robert Roth.' "The spirit caught on, then," said Major Woodson, the prosecuting attorner. "Yes, sir, it caught on."

"Yes, sir, it caught on."

"Every time I went there."

"Have you any other knowledge of anything which has occurred at Mott's house?"

"Joseph defferson, who is a believer in Spiritual-lom, went there with me during his stay in this city. I went with him as a matter of courtesy. He said, "after we went away, "that the Motts were frauck."

Capt. Ditsch, a police officer, corroborated

Capt. Ditsch, a police officer, corroborated the previous evidence so far as he was a witness of the transactions, and testified that he did not think it would have been possible to have thrown the aniline so as to hit Mott as it did, if he had been sitting in his chair. From the report of the cross-examin

ation of this witness by Mr. Bebee we quote:

"Now, Captain, did not Mott act like a child?"

"Well, he seemed all broken .up and nervous and said he was sick."

"Did you find anything on him?"

"No, I found nothing."

"How was the chair located with reference to the

"How was the chair located with reference to the spot on the wall?"
"The most was a second or the wall?" the wall?"
spot was five or six feet from where Mott's
as, as I recollect it."

This distance was afterwards reduced by the witness to "about four and a half feet." Detective Hays, the next witness, was very positive that had Mott been sitting in his chair, Lawrence could not have squirted the aniline so as to have struck the medium as it did. "It was," said the witness, "all dark in there." On the cross-examination this witness testified that no paraphernalia was found, but that the cabinet "was double where the ventilator was fastened in....The south wall and the west wall were both double, there was quite a space in them." Mrs. W. W. Egnew testified to having attend-

ed Mott's scances and that the faces at the aperture "looked like masks, or false faces." With the close of this witness's evidence Major Woodson announced, "The State rests your honor."

THE DEFENSE.

After considerable sparring over the intro-duction of depositions, several were finally permitted to be read. Among others that of John W. Bernard. He had attended a scance in Kirksville "where Mott was chained to the floor, fastened by handcuffs and fastened securely." After the materializations Mott was found fastened as before. Mr. W. Hart thought Mott genuine. S. S. Hoes of Adair County, had attended a séance. His acquaintance with mediums was extensive and he thought he could detect a fraudulent medium; had detected six; had only attended one of Mott's test scances. F. A. Grove, a Kirks-ville druggist, deposed that he attended the est seance; bells were rung in the cabinet, faces and flowers shown. The deposition of J. L. Porter, a Kirksville merchant, was next read. On one occasion he and a friend had put a pair of black gloves on Mott's hands and sewed them to his coat and cuffs so he could not get them off. They shut up the cabinst and soon heard Von Hivens calling to them that it was no test. They open-ed the cabinet and Von Hivens, controll-ing Mott, showed them Mott's hand; the glove seemed to part in the middle and fall glove seemed to part in the initiation of the hand; then it appeared to go back again and they could find no rent. Geo. P. Oimsted being sworn testified to having attended Mott's scances and that he had seen and recognized there, among other spirite, those of his father-in-law, mother, brother and two of his children who died in infancy.

Dr. Joshua Thorne next took the stand. He been a physician for twenty-nine years; had made a serious study of Spiritualism for the last twenty-five years, making it a part of his life work; had traveled extensively country and Europe for the purpose of inves-tigating its different phases. We now extract from the published report of Dr. Thorne's examination.

"Do you know the number of followers in the so-called philosophy and religion of Spiritualism?" saked the lawyer.

"I cannot tell you the number. It is very large. It

"I cannot tell you the number. It is very large, It is six millions and over in this country, and in Europe it is believed in by a large number of people and is more prevalent among the educated classes than among the common people. It is an organization known all over the world."

I will sat you, whether in the philosophy of Spiritualism there is anything known and recognized as materialization?"

"We regard it as a religion in the highest sense of the term."

"We regard it as a unique to the term"

"I ask you to state whether it is a fact that materialization is recognized, and in what it consists?"

It is now generally known as one form of the spirit. We claim it is as plain now as it was in the lible days. We claim that materialization is one of the wills of God."

Dr. Thorne further testified to attending

Mott's seances. On one occasion he was present with Col. and Mrs. Van Horn, when he celt with Col. and airs. Van Horn, when he recognized his friends, and among the rest Charles Van Horn, a son of the Colonel. This spirit was also recognized by Col. Van Horn. He heard a spirit converse with a lady in French and Hebrew. At another scance Dr. Thorne recognized the face of old man Younger, father of the Younger boys. We again quote Dr. Thorne's examination and evidence, from the report:
"Then a person dying comes back just as he went clothes and all?"

"I have seen clothes materialized by the heap.
They have lawyers there. I know they are pretty
low down in the scale, but they will rise if they rejow down in the scare, pent."

"You have seen those clothes just as they are here."

on earth?"

"I have seen spirits manufacturing lace by rubbing their hands together. I have samples of the lace in my own house,—made in my own house,—"

"Was it real bona fide lace?"

"Yes sir; it seems to be of a finer texture than samples I have seen."

Upon one occasion Dr. Thorne felt quite

sure for a moment that the face at the ture was Mott's, but he immediately heard him coughing in his chair; otherwise he would have sworn the face was Mott's.

Dr. John Dooley, a magnetic healer, swore that Mott had not to his knowledge advertised or carried on the business for money; that he had attended the scances and recognized, among others, a sister whom he had last seen in life when she was 43 years old, and it was twenty years later when he saw her materialized spirit. Mr. Henry Ess, a graduate of the University of Columbia, was was introduced to Mott by Col. Van Horn; had attended scances and recognized friends among the faces at the cabinet aperture. On two occasions he had seen spirit faces at the aperture and at the same time saw Mott sitting in the corner. Under cross-examination Mr. Ess said that at one scance he had seen several faces at the aperture which he thought were Mott's face. He finally re-quested to see his friend's face while he saw the medium's, and the wish was gratified.

He testified that the cabinet was not dark, but he did not know where the light came from. He declared it possible that the aniline may have hit Mott's face while seated in

"Was there more than one large spot on the wall when you examined it?" inquired the lawyer.

"Yes," replied Mr. Ess, "there is a big spot seven feet and one inch from the floor, then there are small ones all over the walls, par-ticularly near the chair." The trend of Mr. Ess's testimony shows that he did not credit the statement of Mr. Lawrence as to the aniline performance; though he was not present on the night of the exposure.

The next witness, Mr. T. W. Gilruth, had

known the defendant since the day after the exposure. He had investigated the cabinet since then. The drift of this witness's testimony was to discredit that of Mr. Lawrence. Dr. S. S. Todd was next sworn and testified to having recognized spirits at Mott's. Hon. C. A. Chase, mayor of Kansas City in 1890-1, was next called and said he had recognized friends at Mott's; among others the face of a Mr. Bronson who formerly lived in Michigan. Mr. James Anderson, an attendant of the Presbyterian church in Kansas City, followed, and testified to having recognized relatives at Mott's whom he had een for from twenty to forty-five ye This witness was very anxious not to be taken for a Spiritualist; and thought nothing could be done without God's permission. Dr. T.A. Kimmell had attended Mott's scances and recognized friends. Mr. W. Reese had known Mott for some months, had seen spirits there whom he positively identified, several of them seen simultaneously. This witness testified that he was a member of the Methodist church. His testimony was very clear positive, and confidence-inspiring. Mr. Joseph stified to seeing a spirit at the aperture and Mott in his chair at the same time also to having seen a spirit dematerialize at his feet. He thought if aniline were squirted straight on the aperture it could not have helped hitting Mott. It would have struck the wall and spattered Mott's face. Mr. Jno. Moreland had recognized acquaintances at Mott's scances, whom he had known years be-fore in earth-life. Mr. M. N. Norris had pos-itively recognized his brother, Col. John A. Norris. Mr. Silas Rain had fully identified his daughter and many other members of his

family. Mr. S. S. Ely had attended six séances. He had seen remarkable things at Mott's. On one occasion a spirit had come entirely in front of the curtain and talked with him. On New Year's day he had seen his mother his wife's mother and two little boys; their faces all appearing simultaneously at the aperture. Mr. Ely affirmed that he was a Quaker. Mrs. Ely corroborated her husband's evidence. Mr. Smith Baker would not have recognized the forms he saw, but combined with the conversation they satisfied him. Dr. Whittinger, a Kansas City druggist who has been investigating Spiritualism for thirty years, testified to having identified spirits at

Mott's and was perfectly satisfied.
Officer Fairchild testified to having made an experiment, with the aid of Dr. Thorne, to niline squirte ilar to those that obtained when Mr. Lawrence shot off his squirt gun, would strike a person seated where Mott claimed to be. The ult of the experiment had convinced him that Mott might easily have been struck. A lively fusiliade was kept up on this witness, and the prosecution objected to him as not being an expert in his knowledge of aniline and hence could not tell whether that used by Dr. Thorne would act as did that used by Lawrence. The next witness called by the State in rebuttal was Dr. Hungerford; he the State in rebutial was Dr. Hungerford; he testified to having recognized Mott's face at the aperture and knew he was not mistaken, he had even recognized the familiar grin. Each time an alleged spirit came to the aperture, it was Mott's face, ten times in all.

After Mrs. Reese had been recalled to answer unimportant questions, the taking of evidence on both sides closed.

After long, exhaustive and exhausting ar guments on both sides, the charge against Mott was disposed of on May 2nd, by Justice Clayton deciding for the defendant. after a two week's trial, that need not hav taken two hours, Mott was discharged.

Justice Clayton rendered a sc lengthy opinion. We quote so much of it as is necessary to show the law in the case, and incidentally, his individual opinion of Mott's ciaim as a medium for materialization.

JUSTICE CLAYTON'S DECISION

incidentally, his individual opinion of Mott's claim as a medium for materialization.

JUSTICS CLAYTON'S DECISION.

The offense charged, under the statute, is made a felony, and is punishable by imprisonment in the pentientiary for a term not lees than two years.

The duty of an examining court in cases of felony is set forth in sections 1741 and 1742 of the revised statutes, and in substance is as follows: First, to ascertain if any offense has been committed. Second, to determine whether there is probable cause to believe the prisoner guilty thereof. If both these questions are answered in the affirmative, to commit him to jail or admit him to bail, as the case may be, to await the action of the grand jury. If either should be answered in the negative, to discharge him. In order that the state sustain the charge it is necessary to prove: First, an intent to defrand. Second, ap act committed. Third, a false pretense. Sec. 119 Pick, 179; 2d Whar, Cr. 1av. 8 ed. sec. 1180. And the fraud must be such as to deceive a person of ordinary intelligence, or a person of ordinary prudence and caution. 14 Wend, 547; 11-1d, 557.

Finally, the false pretense, must be relied on by the party claiming to have been defrauded, as true, list American Cr. R. 218. The substance of the testimony for the state was as follows: J. R. Lawrence testifies that on or about the 14th day of March, 1855, he was at defendant's house from 7 to 9 clock? M. and had conversations with him. In which defendant claimed the power to materialize the spirits of the dead, and that "ostensibly" there was materializations by defendant on that seening of certain deceased relations of witness, but that witness was not able to recognize the so-called materializations by appearance, conversations or clothing. The witness further stated, that he was convinced that defendant was a fraud before had the defendant was a fraud before had the defendant was a fraud the fore had the second visit to defendant was a fraud the defendant was a fraud to a self the second wi

witnesses....

There is no doubt in the mind of the court that Mott, the defendant, is a fraud, and that the supernatural powers claimed by him are false and fraudulent. The court is not willing to believe that the spirits of the loved ones who have "crossed over the river" can be recalled to this earth in a materialized form by Mott, or any other human being, aided by a cabinet, a music box, a Christopher Johannes Von Hivens, a Gp., Bledose, a darkened room, a master of ceremonies (as in this case the defendant's wife), and \$1.50 in money.

Hivens, a Gen. necessity of ceremonies (as in this case the defendants and \$1.50 in money...

The evidence in this case shows to the court very plainly that the prosecuting winesses were not defrauded or deceived by any of the representations and tricks of the defendant. All of the winesses testified that they believed him a fraud from the first, and disbelieved his representations made to them at defendant's house, where they went of their own free will, and not on any solicitation by the defendant. Taking the law and applying it to the evidence, the court is of the opinion that no offense has been committed. The defendant will, therefore, be discharged mitted. The defendant will, therefore, be discharged

Sensations and Shows

The American people dote on sensation: they must have it served with their morning cup of coffee it seems somehow to act as a tonic, stimulating the stomach and liver and acting as a regulator of the chronic billions ness engendered by the climate, and the race for wealth and place. The daily press underfor wealth and place. The daily press under-stands this and is eyer ready to supply the de-mand—for a consideration. The people wind-ity aid the ibwapapers in working up sensa-tions. Hence the daily press can always de-pend on a supply from some source. Beecher has furnished his share, both as a very carnal man and as a very sensational preacher. Tal-mage is doing his best, but as nature was not o prodigal in bestowing physical and mental endowments upon him as upon Beecher the poor man can never hope to rival Tilton's bosom friend, in the estimation of the daily press. The favorite of the hour with the daily press, is the individual who furnishes matter which, with displayed headlines and plenty of padding, will fill several columns; if he is of padding, will fill several columns; if he is so fortunate as to be able to do this even once, his success in life is reasonably assured; but if he can keep it up for weeks, months and years—the longer the better—his fortune is certain. The daily press has, therefore, pow-erful and willing auxilliaries in its trade of prostituting public taste, while filling the pockets of publishers. pockets of publishers.

A striking example of this was the Mott trial. Mott's trial was merely a preliminary examination before a Justice of the Peace to ascertain whether there was ground on which to hold him to await the action of the The prosecuting witnesses ought vn, and the lawyers and Justice, grand jury. The prosecuting witness certainly did know, in advance, that the State had no standing in court. In the beginning of the trial, and so soon as the prosecuting witnesses disclosed that they had not been deceived, the complaint should have been dismissed. But this would not suit the pleasure of the Kenne City and the Court of the Kenne City and the City of the Kansas City people. Times were dull, political scandal had subsided in November, political scandal had subsided in November, a long hard winter had passed; it was just "between hay and grasa," with scant fodder for scandal mongers and sensationalists. It would not do to let the opportunity pass; so, on all hands it seems to have been tacitly agreed that a sort of judicial circus should be materialized.

The scheme was a huge success; "the great moral show" was kept on exhibition night in the candor and courage of the 19th century.

In the same issue of the Banner with the editorial above quoted is another, from which we quote, leaving the application to be made by our readers. Here it is:

The Banner has sald many times, and still insist, that it feels in duty bound is protest against the spiritualist.

and day for two weeks. The matinees and evening performances were attended by such crowds that the natatorium, accommodating fifteen hundred people, had to be secured-for some of the entertainments, when extra at-tractions were advertised. The part of Bar-num was played by the Justice and lawyers, as a body. In their individual capacities they assumed other duties. The Justice acted as ring master, and the several lawyers on either side as court fools and trick clowns. Mott was the Jumbo. The circus performances were admirably executed by the witnesses who did their several parts with the artistic grace of professionals. As the great State of Missouri paid the bills and no door fee was exacted, it was unnecessary to issue free tickets to ensure a full house; and small boys were relieved of the disagreeable neces-sity of crawling under the canvas. The only expense entailed upon the audience was the daily programme, supplied by the Kansas City Journal, at five cents a copy; but as the audiences were usually content to enjoy the fun as it came along, without previous knowledge of what was to be exhibited, this tax was not onerous. After a run of two weeks to packed houses, the "biggest (judicial) show on earth "was appropriately closed by the ring master, who, with a gracefully as-sumed air of decorum, crowned Jumbo with laurel and presented him with the freedom of the country engrossed upon parchment and sealed with bright red war on which was imprinted the motto of the State of Missouri, Salus populi suprema lex esto.

"Organ" and Newspaper—The Difference.

There are newspapers and then there are publications called newspapers, by courtesy, which are only "organs." A newspaper pub-lishes the truth so far as it is attainable. An organ" never does this when in the opinion of its partizan editor, his readers will not relish it; he fears to rely upon their common sense; he deems loyalty to truth, secondary to fealty to party. Being only a poor blind-or-gan-grinder himself, he foolishly imagines everybody else is blind.

The Banner of Light organ in its weekly recital of the 16th ult., grinds out the follow

J. H. MOTT ACQUITTED!

While "societies" ostensibly formed for the purpose of enlightening the public are slowly plodding their way with great reluctance toward a conclusion they see to be inevitable, but which, dreading to approach, they are belaboring their brains to derise if possible some means to avoid, tweive men with no scientific prestige, sworn to render a vertict in strict, accordance with the testimony presented them, have by their acquittal of Mr. J. H. Mott, on May 2nd, declared the materialization of spirit forms to be a fact; in this, on the principle that the greater includes the less, other spirit phenomena are also pronounced true.

true. Beaten at every point in their efforts since the 31st of March, 1848, to disprove the truth of modern Spiritualism, what will the clergy, the scientist, the materialists, and other opponents do next? Keep on, gentlemen, if you choose; our armory of defensive weapons can never be destroyed, our ammunition never exhausted.

- Spiritualists, more than any other class need to be kept correctly informed of all that affects the work of Spiritualism. Even with the fullest knowledge attainable they have no easy task. Now supposing the readers of the Banner, including lecturers and conference-speakers, relying upon the correctness of the account of the Mott trial as published in that paper, confidently repeat it from the platform or in controversy, only to be con-fronted with the facts and the Justice's decision as published in secular papers and re-produced in this issue of the JOURNAL; about now much would Spiritualism be advantaged thereby?

"Twelve men with no scientific prestige, worn to render a verdict in strict accordan with the testimony presented them, have by their acquittal of J. H. Mott, on May 2nd, de-clared the materialization of spirit forms to be a fact." This is, alas! about on a level with most of the evidence offered by the Banner. There was no jury; the trial was only a preliminary examination before a Justice of the Peace, to determine whether there was legal ground for holding the defendant to await the action of the Grand Jury. The Jus-tice, in a part of his opinion not quoted in the Journal, clearly avowed his disbelief in materialization, on a priori grounds, and as clearly displayed his prejudice and ignorance; he also most emphatically declared Mott guilty of the charge as set forth in the war-rant and supported by the testimony of Lawrence and others.

Now, if the decision of the Kansas City court had been as asserted by the Banner, and the effect of such decision had been—as an inevitable sequence—to declare "materialization of spirit forms to be a fact," as the Banner asserts it was, then by the same sort of logic what must be the natural sequence of the decision as it was in fact? For reply, we wait to hear a doleful tune from the tim worn organ!

"Keep on, gentlemen, if you choose shouts the doughty veteran, "our armory of shouts the doughty veteran, "our armory of defensive weapons can never be destroyed, our ammunition never exhausted." "From all such "weapons' and 'ammunition' may the good angels, aided by our common sense, deliver us!" replies the Journal. Such. "weapons" and such "ammunition" should be stored in a museum alongside of the squirt-gun and aniline; there they might serve to show a future generation something of the candor and courage of the 19th cen-

Good in Court but Bad Outside.

Lawyer Beebe, Mott's leading counsel, said in his plea: "He (Mott) acted in perfect faith with all who came to his scances. His scances were nothing but a show. They amounted to nothing but a show. These parties who testified against him went there to see a show. All persons went there to see a

THIS IS BETTER

Further along in his speech Mr. Beebe said:

"I do not mean to enter into the question of whether Mr. Mott is right or wrong in his belief; that is something which each one must decide for himself and schick in "affected by any of the issues perianing to this case. I will only say that the whole world, as a portion of it at least, has agreed for many years that conversation and verbal communication with the spirits of the dead is not an impossibility and the private of the fact still remains that must see the control of the control of the control of the control of the most reputable men of this country are firm believers in the faith of which Mr. Mott, the defendant, is an exponent."

The Medical Controversy.

We respectfully ask correspondents to curb their desire to discuss the "Doctor's Laws" in the JOURNAL. Such discussions are of little practical benefit and never will change a bad law nor enact a better one. One able representative at each of the various State representative at each of the various charce capitals backed by money, for legitimate use only, will do more than all the newspaper talk about the matter. Some years ago, after expending quite a sum of money and a great deal of time in assisting the class of Illinois voters opposed to the medicar legislation then before the Legislature, we saw the mat-ter was in such shape that a judicious ex-penditure of a few hundred dollars in sending a competent man to Springfield supplied with printed documents and prepared to meet the special committees, would accom-plish the modification of the law. Having spent all the time and money we felt it our duty to devote to this object, a statement of what was necessary was made through the Journal and those interested were offered an opportunity to contribute to the fund. Although we had been flooded with long communications upon the subject, enough to fill each issue of the Journal, and were apparently justified in supposing there was interest enough aroused to cause the money to flow in promptly, the total sum received was fifty cents, and this from a man in no way personally interested.

In every State where special medical leg islation is attempted, its opponents can de feat or modify it every time, if they will or ganize half as efficiently as its advocates and with one-fourth the expense. For the present at least the Journal must decline further space to this discussion.

Walter Howell at Martine's Hall.

At Martine's Hall last Sunday morning Walter Howell answered questions submitted by the audience, and in the evening lectured His responses to questions were very lucidly and concisely given. In the evening he took for his subject, "Reason and Intuition." He defined instinct as it exists in birds, beavers and bees, illustrating how they perform mar-velous feats in various ways without any pre-vious instruction. That was instinct which enabled the bird to build its nest, the beaver to make its dam and huts, and the bees to construct their cells with such mathematical skill and precision. He then referred to man as born into the world totally helpless and in a state of supreme ignorance. He must be taught everything in his earlier days, and therein reason finds an ample field for cultivation. The child is gradually improved; one faculty after another is cultivated until they are so developed that they can advance into untrodden fields and become familiar with laws heretofore unknown. Reason i the child has its time for dawning. The child first begins to perceive, and to realize some-thing of the nature of its own existence, and then commences to ask questions, and finally intuition manifests itself. The French Acad emy recognizes intuition as the sixth sense.
Kant and Sir Wm. Hamilton regarded its existence as fully established. There is truth which the soul recognizes, that could not be known through the aid of the ordinary senses. Reason can only examine the nature and relations of external things. Intuition hes beyond the ordinary environments of earth, and recognizes truths that otherwise would have remained undiscovered.

The lecture throughout was listened to with close attention.

Mrs. Dyar's Lecture.

The lecture, through the mediumship of Mrs. Dyar, which appears on the first page,is, with one to follow, published by request. The Journal has no review of it to offer but leaves readers to make up their own opinions; having the entire text of the lectures before them no comment on the part of the JOURNAL will be necessary, at least for the

Dr. B. A. Gould, the astronomer, who has spent the last fifteen years in South America. told the following story at the Unitarian Fee tival in Boston last week: "It so happene that I once detected a native employe of the observatory in a flagrant iniquity, and, of observatory in a flagrant iniquity, and, of course, discharged him immediately! But he remonstrated: 'Sir,' said he, 'I acknowledge and confess that I am a vile sinner, that my life is immeral, and my misdeeds are continual. But, thank heaven, I have religion. I repent of my sins, confess them conscientionsly, and am absolved; so that I know all will be parsoned to me. Will you insist upon punishing what God himself forgives?" Spirit Lace.

Dr. Thorne testifies that he has in his hous samples of lace manufactured by spirits in his presence. The Doctor is truly fortunate. The editor of the JOURNAL is so anxious to have the same experience that he will pay \$1,600 for one square inch of such lace which will retain its form and texture for one week after it is manufactured. Said lace to be manufactured in the presence of a committee composed of Dr. Thorne; the editor, and three others to be mutually agreed upon. The sé-ance to be held under reasonable conditions prescribed by said committee.

GENERAL ITEMS.

Thos. Gales Forster is now stopping at

Mr. Jno. McGillivray, in remitting to this office, thoughtfully sent sixty five cents for the poor fund, a most worthy object.

Mrs. Julia E. Burns has added one to our collection of photographs by sending her cabinet, for which she has our thanks.

Henry Slade, the medium, is now in Bo ton. He has had another severe attack, but is now slowly recovering, and is giving sittings.

We have received from Brentano Bros. State street, Chicago, "The English Illustra-ted Magazine." As usual it contains much to interest and instruct. The Church of the Holy Ghost at Heidel-

berg. Germany, is divided by a partition run-

ning lengthwise through it. On the one side the service is Protestant and on the other Catholic. Walter Howell will lecture before the Per le's Society of Spiritualists at Martine's Hall,

Ada St., near Madison, next Sunday at 10:45 A. M., and 7:45 P. M. Questions answered in the morning. Lecture in the evening. The Detroit Evening Journal says: " Chris tian pastors often tell their flocks that they must not 'do evil that good may come;' and yet Rev. Dr. Kittridge of Chicago, sent his

deacons to a horse race last Sunday so as to

get evidence on which to base a complaint.' We have received a neat little pamphlet ontaining the Deed of Trust, Declarations of Principles and Constitution, and also articles of Association of the Working Union of Progressive Spiritualists of Boston, which will hold its meetings in the First Spiritual Temple after the summer vacation.

The Ciyde (Ohio) Enterprise of the 11th contains a four column address delivered by A. B. French before the graduating class of the High School of that thriving village. Mr. French was evidently in good "form" at the time, and he made an eloquent speech.

Val. Speed writes as follows from Louis-ville, Ky.: "We have organized a spiritual society in this place, under the name of the First Spiritual Church. We would be glad to hear from speakers who pass this way Perhaps we can make satisfactory arrange nents with them to lecture."

It has been judicially determined in Massa-chusetts that beer containing less than three per cent. of alcohol is not intoxicating. der this ruling, men who become intoxicated by drinking it must be sent to the hospital instead of going to the police station to be booked for drunkenness

Adam P. Harley of Erie, Pa., whose, "won-derful cure" by faith and prayer was chronicled all over the country three months ago, and whom the medical faculty persisted in dooming to death in spite of the alleged mir-acle, died May 28th, within three days of the time the doctors fixed upon. His was regarded by the faith healers as a test case.

"Where are the so-called Dead?"-The Rochdale Times of England says: "On Wednes-day evening Mr. J. J. Morse of London, Eng. delivered a lecture on the above subject in the Lyceum, Baillie street. There was a large attendance—in fact, the room was crowded—and the speaker was listened to with the deepest attention. He dealt with the subject scientifically and philosophically."

Unity says: "The Unitarian Sunday School Society, that has its headquarters at Boston, has recently done the very sensible, thing of has recently done the very sensible thing of incorporating itself, thus making good its right to beceive bequests and hold property. It deserves, and we believe it will receive the endowment of \$50,000, which is but a beginning of what it may yet be called upon to administer. Many interests, guarded by as many organizations, and backed by as many treasuries, are the essential conditions as well as the unquestioned evidence of vigorwell as the unquestioned evidence of vigorous life in a religious move

Dr. E. M. Ripley, a leading physician and Dr. R. and his assistants to guard agains deception, a séance was held,—the medium in an extemporized cabinet and the sitter in a light room-during which three ros and three pinks were thrown from the inet. After this and while the m was securely held in the cabinet by Dr. R. and a friend, a rose which seemed to come from the ceiling dropped on the floor of the cabinet.

Dr. R. is strongly of the opinion that the medium is thoroughly honest and that the manifestations were not produced by him. But it is probable that before Dr. Ripley would be willing to publish and wouch for these demonstrations as being, beyond all question, genuine spirit phenomena he would want to verify this first séance by others, varying the conditions as might seem judicious.

The New Era of Grand Rapids, Mich., says: "A 'dear old son!,' resident in this city, is the object of petty persecution on the part of the church. We refer to Mrs. Washington, a colored woman; she is an excellent clairvoyant, and the gift has been the means of her support. She has also kept the family from want when her husband has been out of employment or sick. She has never professed to be a Spiritualist, but always declared it to be 'a gift from de Lord.' The church has considered her case and pronounced her 'enchanted,' and duly excommunicated her."

Our friend Rev. T. B. Forbush is a confiding soul; he preaches for the Unitarian Socie-ty in Detroit. He is an excellent preacherand a fine scholar, but he is too reckless, so to speak. The other night he slept the sleep of the righteous, leaving a pocket-book and \$400 in his trowsers. An expert orthodox burglar, stole gently through the window and appropriated the purse—but left the trowsers. We don't blame the poor burglar, he had to have ready cash; but we are aston ished to hear of a minister with so much money, to tempt a weak housebreaker. For-bush doesn't gamble, he has had no legacy; may be he is treasurer of some charity fund. Be not cast down, Brother Forbush; but let your sermons be more explicit in explaining that if there be no hell for burglars, yet they will find by and by a home in Sheol, where in its chilling shade they'll be let alone to ply their trade with one another—far away from the final home of Unitarian ministers.

W. T. Jones of Benton Harbor, Michigan, writes: "We had the most successful and in-teresting meeting ever held in this part of the State. Many of our friends from the ad-joining counties were in attendance. The steamers Lora and John A. Dix brought quite a number from Chicago, arriving here Sunday morning and returning the same night. Mr. A. B. French, Mrs. S. E. Bishop and Mr. S. A. Danforth, did their very best, and were high-ly appreciated by the large audiences. There were several trustworthy mediums here, among whom may be mentioned Mrs. De Wolf and Mrs. Isa Wilson Porter of your city; and Mrs. Olie C. Denslow of Garrett, Indiana. Mr. Boynton and myself are very grateful to our friends who so nobly aided us in inaugurating this our-first meeting, and awakening an interest in the minds of the people here that will grow to a better knowledge of our phiophy. We have taken steps toward organizing a county association, and hope to hold meetings occasionally during the summer. We will endeavor to announce our meetings through the JOURNAL and other papers, so that our friends may take due notice and govern themselves accordingly."

Wella Anderson, Jr., 236 Sutter St., San Francisco, desires to know his father's address. Young Wella has lately had two more attacks of bleeding of the lungs and is no likely to remain long on earth, it is said.

Beautiful Brule—The Angler's Paradise.

Beautitui Bruie—The Angler's
Paradise.

Twenty-sight miles east of Superior and on the line of the Northern Pactice Ruitroad, is Bruie station on the Bois Bruie River, which is fast becoming famous as a summer resort, as well as for trout fishing and hunting. No finer trout fishing can be found anywhere than can be found in the Bruie. Speckied trout twenty-four inches in length have been taken from-this stream. Besides this there are numerous beautiful little lakes near by which are literally alive with every other variety of fish, such as pickerel, base, pike, etc. Taking the Northern Facilic train at Superior and riding two hours we alight at the Damby House, at Bruie. This hotel is a very pretty one, and of sufficient size to accommodate forty people. The main building is entirely new, and was fitted up expressly for the accommodation of tourists. Besides the main building, which contains ten rooms, there are two other buildings adjoining which have been fitted up for sleeping apartments. The table is supplied with all the luxuries that the country afford. Here the sportsman can find the long-sought for Eldorado- a forest home, myriads of wild game, fish in abundance, and that quiet rest so invigorating to man. These fishing grounds are above the lower rapids and extend to the upper rapids, about six miles. Although there is fish in all parts of the river, this is, considered the best place on the river. The water is clear, cool and sparking, and the bottom is for the most part sandy, or rocky. The banks are very picturesque and rise gradually from the river, varying from 50 to 300 feet, and are covered with gignatic pine trees. On the hills the limber is open and affords one a beautiful view. These woods are literally alive with game, such as deer, bear, partidges, etc., and the hunter will find no trouble in bagging as much game as will saitely him.

Are you overworked and looking for a place to recreate and spend a week or so catching trout and admiring the beauties of nature? If so, just pack to the resu

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tiere Cornect in deal for the Betta. We now make a tiere Cornect in deal for the Betta. We now make a court in a handsome box, accome only. They are decompose, by which the Electro-Magnetic influence on the tested. We will send either kind to any address participal, on receipt of price, with 20 cents added packing of registration, and we guazantee and packing of registration, and we guazantee and packing the control of the A. H.—Each Cornel is stamped with the English cont-of-arms, and the name of the Proprietors, THE PALL MALL ELECTRIC ASSOCIATION. Dr. Scott's Electric Hair Brushes, \$1.00, \$1.50, \$2.00, \$2.00, \$3.00; Flesh Br Dr. Scott's Electric Tooth Brushes, 50c; Insoles, 56c.

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red; \$2.50 for 50; \$1 for 18, and 10 cent For sale, wholesale and retail, by the RELESSO PRELOS.

Wisconsin State Association Spiritualists.

The Wisconsin state Association of Spiritualists will hadd
its sext meeting, in Musical society pair, Acasemy of Music
Bridding, No. 811 Missuaker street Missuaker, Wis., on
the 26th, 27th and 28th of June, 1885. Speakers emplayed
spiritualists of Missuaker, Missuaker series
showed to Spiritualists of Missuaker, Missu

Spiritualist Camp Meeting in

Oregon.

The Spiritualists of Oregon cand all others who may feel as factors in the spiritual movement in this State; will hold a factor in the spiritualist Camp Meeting at New Era Checkamas Goung, Oregon, beginning Thurnday, June 18th, and ending the 22md. Good test needlams will be present, and efforts the made to secure good speakers. Accommodations for the general public are convenient and Accommodations for the general public are convenient and ground, the and a free lack will be run to and from the camp ground. The convenience of those who may choose to bear at the convenience of those who may choose to bear at the convenience of those who may choose to bear at the convenience of those who may choose to bear at the convenience of those who may choose to bear at the convenience of those who may choose to bear at the convenience of these who may choose to bear at the convenience of these who may choose to bear at the convenience of these who may be a supplied to the convenience of the second of the convenience of the second of the convenience of t

able effort will be spared to secure good order meeting. This camp ground is beautifully less at bank of the Willamette liver, wenty mil-land, on the line of the 9. & C. R. R. and is su-om both North and Seath, where by river or skill, WM, PHILLIPS, Pres. C. C. H. E. S.

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SPIRIT TEACHINGS.

(2r)

Voices from the Reople, AND INFORMATION OR VARIOUS SUBJECTS.

Was It a Dream'

BY A. T. LANPHERE

g since I had a beautoous dream be memory of which is here cheer my way—a guiden gleam mild earth's darksome atmosphere of I pause and ponder o'er s vision from the unseen shore; i wonder i'l ware fancy's play it lingers still about my way.

Methought I left this earthly sphere
And seared to realme beyond the skies,
Nor long, nor weary did appear
The way that led to Paradise;
Through intervening space I sped
Not as one living, nor yet dead;
A nameless, undefined thing,
A searing bird without the wing,

And reached—those realms upon my sight Burst with a splendor all unknown To mortal view—in robe of light Sat One upon the great white throne, While far and near on either hand Roamed inmates of this beauteous land, And floating through the amblent air Came breathings of unselfish prayer.

Rose glad songs there, without a wall, Hosannas swelled on every side. And gazing through life's mystle veil My longing sool was satisfied; Yet wondered much that I was led To pleasures all unmerited; No works were mine that promise gave of blissful life beyond the grave.

While thus I mused, a star-crowned one
Of heavenly mien approached me there
And gently murmured, "Now earth's son
Can see God's presence everywhere;
Lookt now behold his power and know
What none can understand below;
Nor tongue can tell, nor eye can see,
The glory of God's majesty.

*Karth's ties that bind are made of and, Love's links with us are golden chaius— No discord enters spirit land Though much of earth-born still remains; Not serry soul at once is blest, Nor finds in death a peaceful rest; Earth's cars remain—till every sease Hath bowed before omnipotence.

"Thrico blest is he whose life below
Bears impress of the Master's will;
Not his through endiess years to go
Life's highest destiny to fill.
Beleased, he leaves the world of sin
And through Heaven's gateway enters in,
A radiant spirit, all prepared
For pleasures that the just have shared.

But souls when dark and sin-accurst,
Are unprepared for life anew;
Not theirs to see God's glory burst
With sudden power upon their view;
But to bewail in saddened song
The ceaseless dissonance of wrong;
And years to strive and toil, till thence
Comes blest relief by pentience.

Comes bleet relief by pentiones.

"And souls redeemed acknowledge still The sympathetic chord that bluds The Spirit world to those who fill The mortal state, affection finds Its highest range of duty here, For those who lill lite's lower sphere; And pain, and pity, and despair, Is felt for those who linger there.

"No endiess life from duty free—
No freedom from allegiance due—
For He who rules eternity
Hath claims alike on me and you;
The sympathetic chord that bluds
Heart unto heart expression finds;
And ours His goodness to rehearse
Throughout a boundless universe.

"Go! Mortal, go! these truths proclaim— frue to thyself—to others true, Let not thy virtues live in name. But rather all her paths pursue; High over all, life's grand behest To aid the lowly and oppresed; The etring ones to guide and cheer And Heaven's pathway make more clear."

Was it a dream? Is Heaven so high That earthly spirits ne'er can reach its glory till the mortal dis, And spirit life its lessons teach? Or is its giorious atmosphere Within, about, and round us here? And does the longing buman soul Inspire beneath its sweet control?

he "Faithlets" and their Theories Worked Out in Practice as They Should Be.

Worked Out in Practice as They Should Re.

[The Dilowing extracts are taken from a letter written by Dr. H. S. Tanner, Sec. of Inner Council of Fathists, at Shalan, H. M. in answer to an article published in the Runson-Fathorovical Council of May 16th, by E. D. Babbit, M. D., and prepared for publisation by E. D. Deffines.]

DR. C. D. GRIERER—Voil's received, including all peut from RRIGIO-PRILOSOFRICAL JOURNAL. In answer to your inquiries I would say there has been no division, accession, or contention, in the ranks of the Shallam Colony, Bowman's shtements to the bontary notwithstanding. I seem peditively and inequivocally that not one member of our colohy has departed from us; and I think I am safe in asserting that not one has a desire to do so. We have had (as visitors) a few Spiritualists of the iconociastic strips, who have come among us, and for weeks and months accepted our hospitality (without rendering any equivalent in service or money), who are finding out that our mission was to build up, and not tear down; who like Bowman departed from us; and the infantiolony (through he, press and otherwise) their mime thunderbolts of derision, scorn, continuingly and reproach. W. C. Bowman was never a member of the "Tak." He years to the supplier of the substances, bringing with him fire children. He gade houd and wheement professions of faith in Jeovice, and Co., N. Y., on the 1st of June, 1884, in destitute incunstances, bringing with him fire children. He gade houd not dead confidence in the success of our novements, enthusiastically endorsed Dr. Newbrough; excessed unbounded confidence in the success of our novements, enthusiastically endorsed Dr. Newbrough a leader, and pledged himself and family to stand y him in his is successions of fraterial relations with the Fathhist, and his arowed alterments to unite with us as a coworker, he was released and treated as a prospective brother; his

seemifigly sincere and honest expressions of fraternal relations with the Faithlets, and his avowed
statements to unite with us as a co-worker, he was
welcomed and treated as a prospective brother; his
family of small children clothed and cared for by the
fraterality, with what results his published letters
plainly reveal.

During his four-mouth residence with the "Newbrough dynasty," as he terms the "Tae," the Fratermity expected or seeven hundred dollars on his
family receiving nothing in return but falsehood,
stander and abuse.

If the author of the Babbitt letters, is as he states,
"skapitical of very close communal relations, not
haved on blood and kin in love," he can rest assured
that the "reversals of a experience and condidence"
the Faithlets have experienced at the hands of adremulraries and impostors of his circle, has made such
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the Faithlets have experienced at the hands of
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that the same and impostors of his circle, has made such
to use a wish pretanders, "crying Lord! Lord!" and
park are not willing to bend the back, or lift the hand
in honest toil, to hasion the day when the delige
to use a wish pretanders, "crying Lord! Lord!" and
park are not willing to bend the sevent prophecy
of altrine singeous on earth be fulfilled.

Out first somecantion exprise so of facility to
our movement of the singer of the delign of
the some and the sevent prophecy
of the law, and thirty-three over the consequence of his wrongs or errors. Redums are
considered to his consolidation.

As Mrs. Brigham recently expressed it in a private
of the law, and thirty-three own act,"
It is true than humanity in the weakness and ignormoe needs charity and help. It is the impernation of the law, and the sevent of the single delign of
many factors. The solution of the

of a similar character, undermined our faith inhis candor and sincerity.

From the tone of the letters Bowman received from his wife, our eyes were open to the fact that her professions of "onecess" with us had no other basis than a desire for the prospective "loaves and fashes." Bowman's every act showed conclusively that his service in the case, would not be of willing heart and ready hand; the fraternity, therefore, deemed it advisable to adopt precautionary measures to prevent farther imposition from this parasite of parasites.

has a service in the classe, would not be winning heart and ready hand; the fraterality, therefore, deemed it advisable to adopt precautionary measures to prevent farther impossition from this parasite of parasites.

Not desiring to add to the burthens of the infant colony (pecuniarily) by the support of those not heartily in agmpathy with us, Bowman was requested by the C. Cheff to communicate with his wife and secure from her and his daughters written statements that they had informed themselves as to the nature of the "Holy Covenanta," and were willing to live up to the "solemn obligations they imposed. This was done and an affirmative answer was returned over the signature of Mrs. Bowman, Mary Bowman and Sadle Bowman. Bowman was also requested to put in writing their intentions. The following letter on record was the seque;

Care Horrin, Prant River, N. Y., Aug. 6th, 1884.

I bereby dedicate to the "Tae" in accordance with the forms of the Covenance in 5th chap, of Book of Jehorth's Kingdom on Earth, in Oabspa, and daughter Hattie, Agad fourteen years; all of these children to be educated, trained and provided for the manner provided for it add chapter by said book. I hold myself in readinces to consecrate myself and the above named children at the first convenience of the necessary forms of consecration as witnessed by me on Saturday, July 25th. All that I do with my wife's write nonseq.

(Witness: H. S. Tanner.)

Our second consecration took place Sept, 20th, 1884, when Bowman, wite and two daughters were

(Witness: H. S. TANNER.)
Our second consecration took place Sept, 20th, 1884, when Bowman, wife and two daughters were present, and although they had unqualifiedly stated in writing that they were ready and willing to ratify coreagnia, when put to the test, all with one accord began to duable about the conditions, asserting that unless the forms of the covenant were changed to suit their views, they would not make the required pledges. They were informed that conditional covenanting could not be entertained, and that unless they could go through the forms as all other members had done, they must depart from the fraternal home.

bers had done, they must depart from the fraternal home.

No concessions were made, and there remained nothing for Mr. Bowman to do but to depart in peace with his family, which he would have done had be possessed those noble qualifies of mind and heart, credited to him by Dr. Babbitt.

Two days later (Sept. 22ad) Dr. Newbrough and six others of the household of faith took their departure for Shaliam. Bowman had long before packed his trunk, and, as I supposed, to return to Incinnati, but to my surprise and chagrin he and his family (with the exception of his wife and oldest daughter) took passenge for New Maxico at the expense of the community, and in defiance of my positive decree to the contrary. Without noticing the deception and frand practiced by Bowman to secure railroad transportation, suffice it to say that through misre presentation he secured tickets for himself and family that Dr. Newbrough had purchased for more contrargation.

railroad transportation, suffice it to say that through misre-presentation is secured tickets for himself and family that Dr. Newbrough had purchased for more worthy parties.

Our freight bills for household and other goods shipped from Pearl River to Shallam was \$600, and at least one-third of this was Bowman's personal property, which he smuggled into our chartered car, by conniving with a friend without my knowledge or consent, which freight was paid out of the treasury of the "Tae."

The balance at Camp Hored left (22) days after, and on my arrival at Shallam Dr. Newbrough was justly indignant that through trickery, the fraternity had virtually been robbed of at least \$400 by a party who had been declared ineligible to membership. In this crisis, this pharisee of phasisees donned his saintly habiliments, and with penitential air, reiterated again his old stale professions of fidelity and oneness with us; that himself, wife and daughters had been the recipients of great spiritual light, that had revealed to them their errors. Being with 0s in a strange land without money or friends, the C. Cheff. granted them further probation.

[Here I must abridge some of the important points, but will endeavor to preserve the true sense.—C. D. G.] Landing in a wilderness, without shelter, with cool nights and some damp weather, the trials were such as to try the metal of all. During these trials in erecting a tent and temporary shelter, of cooking and eating in the open air, the Bowman's were weighed in the balance and, found wanting. The daughter Sadie being required to lend a helping hand, and being unused to such duties and conditions, soon became releticant, pectulant and moroe,—keeping the camp in commotion with her ceustic criticisms.

Tired beyond endurance, the C. Chelf informed Bowman of his intention of sending her from the camp, of defraying her travelling expenses to her mother, and frunishing an escort for her. At this the wolf again throw aside the "sheep's clothing," and (in language more forcible than eleg

bie lady, who had seen the frosts of over eighty winters.

The accompanying copy of Bowman's letter of Aug. 6th, reveals the fact that up to that date, no thought that the "colony" had become "an absolute despotism in the hands of Dr. Newbrough" had taken root in his mind. If at the time of his departure from Pearl River (where for four mouths he had been brought into the most intimate grations with Dr. Newbrough (daily and hourly) the scales had fallen from his eyes, the fact of his obtaining his railroad fare and transportation of his goods in the manner he did, travelling such a distance and obtruding his obnoxicus presence, with five of his children upon the fraterulty, after he had been declared ineligible to membership, is prima facia evidence that he was the willing slave of the Newbrough dynasty" and therefore should not omplain.

If, as Dr. Babbit assents the time of the such as the sum of t

complain.

If, as Dr. Babbitt asserts, this "vampire" is a Irtub-loving soul, and a great thinker, the "Newbrough dynasty" has ulterly failed to discover the fact. If these ignoble farils or character the Shallamites know him to possess, entitle him to be tegrade a "gentleman of an earnest soul, of fine scholarship, and great cander," then the earnest and sincer prayer of every Faithist will henceforth be, from all such, "Good Lord deliver us."

H. S. TANNER, Sec. of Inner Council.

nch, "Good Lord deliver us."
H. S. TANNER, Sec. of Inner Council.
Shallam, Las Cruces, N. M.

Mrs. E. I., Watson—Truth—Mrs. Brigham.

COMMENDATIONS OF GENERAL BULLARD.

To the Editor of the Religio-Philosophical Journal:

I have read the farewell lecture of Mrs. E. L. Watson at San Francisco, recently published in your paper, and I want to thank her for ft, and you for its wide circulation. The noble and hold truths utter-

The City of Mexico has sixteen daily papers.

Mind Care.

There is a strong tendency in human character to carry important truths to an extreme, making of a half-truth a whole truth; or, giving a truth of limited ecope unlimited application. This general proposition can hardly be better illustrated than by the present mind-cure craza. This practice is based on dition or imperfect development of the spirit. They are not officially soon give away." This is far from truth. It is very apparent that accidental bruises, malarial fevers, polynoning, and many diseases, have their origin in the physical system; and even non-professional observers know that many diseases, have their origin in the physical system; and even non-professional observers know that many diseases, have their origin in the physical system; and even non-professional observers know that many diseases most result from purely mental causes. But when trouble of any kind, disappointed ambition, financial difficulty, or grief over whem the mind and bring in their train of physical diseases, is it the best way to call in the sustainance of one who has no love or natural sympathy for the person distressed? Are not Shakespeare's lines applicable to such a practice?

Macbeth.—Caust thou minister to a mind diseased, Pluck from the memory a rooted sorrow, Raze out the written troubles of the brain And with some sweet oblivious antitode. Cleanse the staff'd bosom of that perflous stuff Which weighs upon the heart?

Dr. Therein.—The patient must minister to himself. Macbeth.—Throw physic to the dogs. Thinone of it. Was not the doctor's advice sound, and would it not have a pertinent application to many fase in our own times? Would it not be better with the outpile to give me and translated to the public, heights that I am impelled to give it to the public, heights that I am impelled to give it to the public, height that I main pelled to give me all troubles incledent to human conditions, and some mental troubles facilitate this that I am impelled to give the public, height that it may be beneficial to others. Pithere

stly Sounds that Followed the Death of a Man in a Well.

* A few days ago The Press ghost reporter was startled out of a deep reverte and earnest contemplation of the wonderful intangibleness of the great, billowy ocean of ethereal nothingness by the following appeal on note paper in purple ink:

"Come to 14 Reliand Street and see about the haunted house. A man was killed in the well last July, and one family got scared out and the family that is in there now hears such rightful noises some nights, and the neighbors have seen frightful things and heard noises like that dying man as he lay in the well."

Armed with the stub of a lead recoil the

nights, and the neighbors have seen frightful things and heard noises like that dying man as he lay in the well."

Armed with the stub of a lead pencil the reporter struck out upon the disturbed spirit route to snatch the item while it was still warm. The neighborhood was found in a wild state of panic. The facts, as near as could be gathered from the excited neighbors, are about as follows: Mrs. Mary Connelly, the owner of the premises, 14 Rutland Street, had a well dug last July but falled to get water. After considerable urging she succeeded in getting the well digger to go down into the well one Sunday morning. One of distress were heard shortly after, and young man who sought to recue the well digger came near sharing his fate—being choked to deash with foul gas at the bottom. His almost heart-broken wife and weeping children saw the lifeless form brought to the surface, and were frantic with grief. The owner of the premises remarked that "If his heart had been in God, the Lord would not have let him die in the well." The tragic scene had left is impress on the minds of those who saw it. A month had passed and the accident was little thought or spoken of, when suddenly the most unearthly noises were heard in and about the premises at note gained the reportation of being haunted. The owners moved out of the house and it was rented to tenants. But the manifestations not only continued but became more violent, mysterious and sulphurous than before.

In answer to the reporter's knock Mrs. Chas. Tanes a nearest faced worse.

In answer to the reporter's knock Mrs. Chaz. Tanner, a pleasant-faced woman, came to the door and add, "Yet, there have been things going on here which I am unable to explain, not being a believer in spirits or ghosts. Loud and ulsinct noises, such as rapping, knocking, etc., have disturbed us, and although we have done everything to find out the source it still remains a mystery. A week ago last Sunday night we were all startied by a terrible noise in the rear of the house, which counded as though about a hundred men were tearing the building to pieces. It aroused the whole neighborhood, and my husband, who was about to retire, russhed out, but could see nothing."

Mrs. Lizie Curtis, a rosy-cheeked, sensible-looking woman who lives next door, said: "I don't believe in spirits, but it wouldn't go out into that back yard at night alone for a farm. We have heard these noisee on an average of three nights a week and almost invariably when the weather was inclined to be storny. Sometimes there would be deep groans and distressing cries and at other times it would sound as though some one was tearing things to pieces generally. This was especially the case a week ago Sunday night."

The timid reportorial rap on another neighbor's door brought a heeltwholoxing starts.

week ago Sunday night."

The timid reportorial rap on another neighbor's door, brought a healthy-looking, bright-syed malden to the half-open door, who showed an utter contempt for ghosts of every description. Miss Minnie Schardt said: "Oh, yes, we have heard the noises. Aimost everyhody in the immediate peighborhood has. A week ago last Sunday night some of us were standing at the gate when we suddenly heard the awfulest racket—it sounded like about fifty horses kicking down a barn. A young man in the party rushed back there as did other neighbors, but could see nothing. The noise would stop a little while and then start up again. No, we don't pretend to say or know what it is." Similar testinbay was offered by other neighbors, all of wom could tell hirute perpendicularizing stories but failed to offer any solution to the mystery.—The Press, Cicceland, Ohio.

The Dunkards.

The Dunkards.

The Dunkards.

The Dunkards.

The Jews.

According to recent statistics, this sect has over 600 churches, with more than 80,000 communicants. Their church government is nearly the same at other Baptista, except that every bother is allowed to exhort. When they find a man who is spit to teach, they choose him to be their minister, and ordain him by the lyring on of hands, attended by the bishops. Their unit of the section of Jews to Caristians has its central ordain him by the lyring on of hands, attended by the same and other terreseatatives cheen who have been tried the appoint bishops. Their unit meeting in Hay is attended by the bishops, teachers, and other terreseatatives cheen by the congregations. Important came brought before these meetings are, in general, decided by a committee of five of the oldest lishops. They use great plantness of dress, language, mit manners, and, like the Society of Printing, the printing business. The minister in East Loudon, at which special services are held services and the services of the sessiciation was held a few weeks appoint bishops. Their usual meeting in the printing state of the sessiciation was held a few weeks also as the progression of the sessiciation was held a few weeks also at the propose of the sessiciation was held a few weeks also as the printing and prayer and giving the right hand of fellowing the printing business. The indisternance of the session of the sessiciation was held a few weeks also also not present and the services are held services and the section and the right hand of the services of the sessiciation was held a few weeks and the regression of the services of the sessiciation was held a few weeks and the services are held services and the services are held services are held to be an expected in the services are held services and the service

Outcome of Materialism.

BY W. WHITWORTH. No. 1.

It is a well established axiom in mercantile affairs, that stock of a business should be taken at stated periods, so as to gain true estimate of its progress and condition. We purpose to follow like methods in estimate of the progress and condition. We purpose to follow like methods in estimate of the progress and condition of materialism; and in this we shall stand by the rule laid down on the sacred page: "By their fruits ye shall know them," No better test of quality was ever given. Gauged by this ordeal, how stands materialism to-day? What are the fruits which have sprung from it? Have they been of bonefit to man as an individual, or to society in the aggregate?

These are momentous questions; they strike deep to the core of human welfare, and challenge the earnest attention of every thoughtful mind. As you forth in the uiterances of Ingersoll—who has done more in the spread of soulless disbellef in anything beyond the scope of mere animalism than any other man—materialism is the gospel of a well-filled stomach, comfortably clothed body, and roof of shelter overhead. With all-the magnetism of his wonderful eloquence, the glamour of his merry humor and keen wittlefsma, his smooth tongred phrases in picture of all earthly good things, it is this, nothing more: Got down to the core of his logic, strip it hars of the glittering verblage he weaves around it in his matchless periods, till the real skeleton budgeteath is laid bare, and you never fall to reach the dry-bones of a spirities nimalism that alone remains. In truth, not: in his highest attitudes, does he ever reach beyond the mad cry-of the drunken brawlers who screamed in freuzy:

"Eat, drink, and be merry, for to-morrow we die!"
It is the cold-blooded logic that is born of the "potentiality" of matter. Soulless and spirities, the whole measure of its possession lies in the narrow compass of to-day. Its yesterdays are dead, with not a memory of grand poetic thought, no elevated sentiment shows the plane of mere beast life, to beautify its record. To-mor

man's bead. In its highest flights it smacks of the cook-shop and the beer-garden, and in its festive humor it takes rank with the clown of a circus ring.

With what joily laughter the auditors of Ingerical is an ack and listen to his stinging thrusts and humorous quips against everything the world holds sacred; and what minth is inspired by his sericommic satirical dissection of the dearest and most holy traditions held by his fellows, as he chammers, after the free-and-easy style of Punch beating down the puppets in his path, at all the Gods—Buddha, elsovab.

What the result? Has be given a better God in return? Enunciated a higher code of principles for human rule of conduct? Taught anything that can make men wiser and better? Nay, has he ever expressed an elevated thought, or suggested a sentiment of good, that has not been taken from the Christian bible be affects to contemn? When the rised and women who have cagerly listened to his elequent discourses, hie away to their homes, do they find themselves lifted to lofty planes of thought, impressed with a desire to follow the example of the Nazarene—lift up and aid down-crusbed humanly, bind up the wounded, minister to the sick and needy, and seek in the happiness of all brotherhood the ouly real happiness that can come to themselves? Indeed, no! They are impressed as they feel when they leave the theater or circus, that they have had a joily time, intellectual treat, and been immensely tickled by sunart sayings; and behind all lies the memory of gay-hearted amusement, whose reddue is as stale, flat and unprofitable as champagne with when they leave the heater or circus, that they have had a joily time, intellectual treat, and been immensely tickled by sunart sayings; and behind all lies the memory of gay-hearted amusement, whose reddue is as stale, flat and unprofitable as champagne with when they leave the heater or circus, that they have not promisely the come, or hope in the future. And as it has nothing to offer but the mere animal enjyments of Jo-day, a

evitably spring from such con Cleveland, Ohio.

"The Future of Spiritualism."

"The Future of Spiritualism."

To the Editor of the helisto Philosophical Journal
In the JOURNAL's issue of May 23rd, I find a very
comprehensive article regarding the "Future of
Spiritualism," by Charles Dawbaro. This article, in
the main, meets my approval. It is truthful, and
practical, and epitomizes the situation quite lucidity
but as no one ever saw the whole of any question, I
may presume that Mr. Dawbarn does not see the
subject in hand in its absolute entirety.

He says that Spiritualists are asked to crystallize
around the central idea, of, spirit return, and saks if
this one truth is of such enormous value. His premises are misleading, for to the non-Spiritualists it
would appear that the one truth of spirit return is
saft there is of imodern Spiritualism, when the fact is,
that the mere fact or knowledge of spirit return no
more constitutes or represents modern Spiritualism
than does a plain corner-stone represent the usefulness and beauty of the English house of parliament
with its almost innumerable, branches. It is Spiritualism's corner-stone, and must forever be respected,
but it is not all. The beautiful and advanced teachings of modern Spiritualism are shundant, sadde from
the truth of spirit return, to form a centre for a
grand organization. But, while it is true, as Mr.
Dawbarn says, the Americans are prone to organize
the American Spiritualists are entitled to the credit
of, in this instance at least, looking twice, yes, a good
many times before they leap. The evils of creedal
organization are too fresh before us to permit
placing the same ilberty-tilling manacles upon corselves; so it is not altogether because some may
think there is not enough in Spiritualism to organize
m. Dawbarn mentions the fact that the Chinese

think there is not enough in Spiritualism to organize around!

Mr. Dawbarn mentions the fact that the Chinese and the American Indian have both, for agus, been in possession of the truth of spirit return, and says they have not progressed any on account of that knowledge solaly. It makes all the difference in the world hose a knowledge comes to a people. The Chinaman and the Indian, also had knowledge of iron, copper, silver, and steam, but they were not able to make the advanced uses of them that has followed the advent of modely skill. Neither were they able to see in the few shidowy glimpees of the truth they may have had, the shilmittes which the same facts reveal to modern Spiritualists.

The question is often asked of Spiritualists, why was not this great truth given us? I have answered it by saying we were not ready for it, and the statement above will show the truthfulness of that explanation. They need only point to the Chinese and American Indian and say: did they make proper use of the knowledge? I she American white man making the best, the highest use of this knowledge? Pavenport, Iowa.

viduals whatever form of religion they adopt. Peo-ple certainly have the right to choose their own form of philanihropy if they pay for supporting it. But the conversion of twelve Jews appears to be a rather poor return for the expenditure of \$175,000. There are many thousands in London who know nothing about the bleesings of Christianity except in name for whom this sum might secure unnumbered physical and spiritual comforts.—Ex.

M. L. Norris, of Topeka, Kansas, writes: We have a Society of Spiritualists here. Our new officers are as follows: Ir. Goodrich, President; Mra. Marshal, Vice-President; Mra. Grear, Treasurer; M. L. Norris, Secretary; and five Directors—Mrs. Signon, Major Trinbath, Mr. Cleminson, Mrs. E. G. Hammood and Mrs. Milo Norton. The above officers are wideawake and mean business. We have onference meetings Sundays at 3 ° 1, M., and at 5 ° 2. M. we have a lecture by Mrs. Luil, a ledy well known for her intelligence. There has been a great awakening among Spiritualists here.

Notes and Extracts on Miscelland Subjects.

Detroit barbers are agitating the Sunday question.

India now produces annually 7,000,000 tons of wheat.

Roumania, like California, is complaining of seventeen-year locusts.

Kangaroo leather is the toughest leather known, but not much used.

The outlet of the Great Salt Lake, of Utab, ong a subject of investigation, is reported to ha The Walnut Street Theatre, Philadelphia, is the oldest theatre in America. It was built seventy

seven years ago.

Five hundred policemen in citizen's clothes are still employed in guarding the public offices of Lon-don against dynamiters.

don against dynamiters.

The Government of Mexico has appointed a commission for the scientific investigation of the natural products of the country.

The German authorities with a view to discourage emigration, have forbidden the railways to carry emigrants at reduced rates.

Repent experiments have demonstrated that the heating value of coal is diminished from 15 to 25 per cent. If it is used while wet.

After trying many methods for driving away or tilling grasshoppers, a California family resorted to sulphur smoke, and it proved a decided success.

The signal officer on the summit of Pitré Penk

The signal officer on the summit of Pike's Peak says the highest velocity of the wind ever recorded there was 110 miles per hour, when the instruments broke and cord wood began flying down the moun-tain.

MA strange story is afloat that the Mormon leaders are trying to sell out their interests in Utah to an Eastern syndicate, with the intention of emigrating to Mexico.

Peppers were given to the world by America. Co-lumbus carried them to Spain on his return voyage in 1493, from which they were disseminated through-out Eurone.

The farthest point north ever reached by man was by Lieutenant Lockwood, a member of the Greeley expedition, who went 83 degrees 24 minutes, or with-in 458 miles of the Pole.

in 488 miles of the Fols.

The opinion is entertained now by many men of science that the art of making artificial stone for structural purposes is prehistoric, and that the Pyramids, were, in fact, built of artificial blocks manufactured from the surounding plain. According to Dr. R. H. Allen, of the Presbyterian General Assembly, the United States will change color in the next hundred years. He estimate that in 1985 there will be in the Southern States 96,000, 000 whites and 192,000,000 negroes.

A new Industry has sprung up in Uruopan, Mexi-co. The famous coffee of that region is now put up in bottles in the form of an extract, which is shipped to all parts of Mexico, and an effort is being made to introduce it into the United States.

All the government officials of Japan were privately instructed some time ago to wear European costumes during office hours; but as some are still using Japanese dress, the authorities are said to have resolved on making the measure compulsory after July next.

July next.

The coffee houses introduced in England during the past few years in order to offer a cheap and healthy substitute for the dramshops have already had a marked influence for good and are beginning to not only be self-supporting but even profitable in-

stitutions.

The question of the right of a state to seed from the Union was legally decided in the negative by the United States Supreme Court in the case of White versus Texas in 1869. The decision, delivered by Chief Justice Chase, desired that such right could exist under the Constitution.

Agrand monetary bonfire will shortly take place in Rome. The bank notes withdrawn from circulation in accordance with the law suppressing the forced currency of paper money, will be formally burned in a specially erected furnace, when greenbacks once worth nearly £3,000,000 will vanish into smoke.

smoke.

It is reported from Paris that experiments made in the hospitals show that sulphide of carbon is the best agent to restore the normal action of the bogets in case of cholege. It has restored to consciousness in thirty seconds hysterical patients, who previous to its administration were insensible to even the pricking of needles.

An Italian ship has been sheathed with glass plates, cast like iron plates, so as to fit the hull, to take the place of copper sheathings. The joints of the plates are made water-tight by the use of watermastic. The advantages claimed for glass over copper are its insensibility to exidation and its examption from incrusiation.

Despite the heroic efforts of the German students. England still rotains her reputation as the greatest beer-drinking country of the world. Some recently compiled statistics show that, while England's 27,000 breweries produce 990,000,000 gallons of beer in spar, the Germans, with 2,000 fewer breweries make 900,000,000 gallons.

An Ensier mathematical

An Eastern mathematical genius has ascertained that if the people of the world were brought together at Bostomand stretched along the railroad track they would only extend as far as New York. To accomplish this he bunches them together at the rate of three to a square yard and allows them to extend a half-mile on either side of the track.

John Willes Booth was chot in a hom near Rew.

a half-mile on either side of the track.
John Wilks Booth was shot in a barn near Bowling Green, Va., April 26th, 1865, twelve days after
the assamination of President Lincoln, by Boston
Ce-bet. His body was first buried in the aresend at
Washington. In 1865, at the request of Edwin
Booth, the remains were removed to a cometery in
Baitimore, and were interred by the side of his father and other members of his family.

It is said on good authority that cyclones always
originate ig equatorial regions but never coorr within eight of ten degrees of shat line. Another thing
that is peculiar is the whirt is from right to left in
the northern and trom left to right in the southern

Cradle and Coffin.

There is dancing and laughing and drinking and

But the child in the cradle smiles not with the throng:
There is silent lamenting and sorrow's hot lear.
But a smile lights the face of the deed on the bler.
Why the dance for a birth, why the tear for a death?
There's the panting of woe in the infant's first breath.

Men by

Men know not their time for their smiles and their

tears when grim logic would groan, the air waves with their cheers.

A day is a lifetime; what is death but a sleep?

When men doze o'er the wine cup it is treacherous and deep.

True hate is a voldance. Alove not the content of the throng singing songs through a lifetime gay spent.

spent.

They rise surly from couches of down in the morn, And blush at the sweat drops of toil that adorn. Scarcely heard is the wall of the babe from the womb.

womb.

When a crape tells of age to be laid in the tomb.

From the highway of life the graveyard's a span,
From the highway of life the graveyard's a span,
From the labe to the lad, from the lad to the man.
From manhood to age, and from age to the hearse,
From baptism sprinkle to funeral absterse.
Ayl sorrow's the stamp on the brow of the born,
But the roses on graves bear no punishing thorn.
On slow/funeral is fixed the pale infant's bright
gate.

On slow/funeral is liked suc pair.

gage,
But the eye of the dead sees eternity's blaze,
Wby, then, smile for a birth, why weep at a temb?
Why the torch in the sunlight, why closed eyes in
the gloom?

While they drink round my cradle I laugh at their
toasts;

While they drike round my create I saugu as now.

Note know the true good but the kingdom of ghosts.

How empty the joy of one born to die!

For one dying for life O how empty the sigh!

Sto alone is fit cause for man's sorrow and tears;

Not the cup nor the dance, but 'ils virtue that cheers,

Not the cup nor the dance, but 'ils virtue that cheers,

When my time shall have come and death stands at

my side,

And a coffin shall cover my strength and my pride,

Have dancing and drinking and laughter and soug,

As who toasted my birth bear my coffin along.

DALTON WILLIAMS.

Good and Evil-Proposition to Debate.

Good and Evil—Proposition to Debate.

To the Editor of the Beligio-Philosophical Journal:

I have long since planted myself (or rather have been planted by the force of evidence, squarely upon the ground that "all things are of God." (If God is infinite,) and, therefore, are "good," (If God is good,) and the unavoidable sequence is that "whatever is, is right," (If all things are not wrong.) Paul said, "To him that is pure, all things are pure." And I think that it may be said with equal propriety, to him that is pure, all things are corrupt. It is said to be a bad rule that won't work both ways; and desting to be found on the side of the pure, good, and right, I have rendered my, verdict in accordance with the testimony of these three witnesses.—Paul, Shakespeare and Poge.

I lectured in the city of Gonzales on the evening of the 4th of May, to an attentive audience, upon the subject, "Progression," presenting it as the foundation and key-stone of all the phenomena of Hie in the universe, not excepting that found in God himself, and hence arguing that a personal God, of which or whom we hear so much, is a subject of progression and growth. Before the hour for my secture to come off the editor and proprietor of The Gonzaled Inquires, denounced me as a "miserable crank and au intolerable bore," and said that it had been decreed by the people of Gonzales, that they would not hear me lecture. On the question, "What is a crank?" being answered,—"One who takes untenable grounds upon any given subject," I maintained that there are, thee, a great many cranks in the world, since there are two sides to almost every subject that engrosses the hudan mind, and but one of these can be true; therefore I have submitted the following resolutions, putting it in two different forms, viz."

1. Resolved, That the doctrine of a vicarious atonement, in the personal mediation of Jesus, his

of these can be true; therefore I have submitted the following resolutions, putting it in two different forms, viz:

1. Resolved. That the doctrine of a vicarious atonement, in the personal mediation of Jesus, his sufferings and death, is unscriptural.

2. Resolved. That the doctrine of a vicarious atonement, in the personal mediation of Jesus, his sufferings and death, is a doctrine of the bible. If any person of character and ability wishes to discuss with me the matter involved in the foregoing resolutions, I will affirm the proposition in the first resolution, or deny it in the second.

J. R. Cone. Rancho, Texas.

The Way the Current Sets.

setts correspondent, under date of May

An assecuescue correspondent, under date of May 21st, writes:

During my associations with brother Spiritualists of various and diverse types during the past. I have frequently heard of "Bundy" and the Joynakat—sometimes with commendation—often with disparaging remarks. Having for many pears been both at home and in foreign lands (India, China, etc.) a student of Occultism and Modern Spiritualism, and believing with the spostle of old, that it is a good doctrine to try all things and hold fast to that which is good J. determined to send and get a copy of your paper, so as to judge for myself of its "periodicous" doctrines, which I did a short time since. You kindly sent me several copies, and I must say if they are a fair specimen of your paper and were not got up expressly for my benefit as sone of our opponents claim that the various phenomena of suirinal scances are for special occasions. I must say that I have seen no paper in this comparing the special paper in this continuity comes up to my standard; that is "to try all things, and hold on to those that stand the test," at any rate, like Jack the sallor, I am going to try it for six months any how.

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quently, in similar cases, and always with the same success."

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To increase general intelligence with respect to religion; To foster a pother spirit and quicken a higher purpose, both in the society and in the intelligible; To intelligent the serving, truth To intelligible theoriesing for interest, character for creed, cathodicts have been for survey, character for creed, cathodicts and the serving the serving truth sectarization, devotion to universal costs for absorption in selfish scheme.

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garb which he wore while here, with the golden lights playing about his garments. An old volary of Spiritualiam who was present and who was ready to be crucified, if need be, to make the fact of spirit communion apparent to the world, so honest, so good, so true was he, exclaimed, "I do not want to see ancient spirits; I can get them up any time myself." This was the real, spiritual attitude of that man towards those who had given that power and knowledge which enabled the spirits to come forward and demonstrate the fact of materialization! Was ha to be blamed for this lack of enlightenment? Most certainly he was; for no man 'living in the present age has a right to demand of the Spirit-world its not prepared to give. And if any one is not satisfied with what we are able to present, let him glance back over the past and see how swiftly we have moved along, overcoming pr-judice, superstition, bigotry, erroreverything to gain the position we now occupy.

To-day, friends, Spiritualism means work,

now swiftly we have moved along, overcoming prejudice, superstition, bigotry, erroreverything to gain the position we now occupy.

To-day, friends, Spiritualism means work, and work of the intensest kind; it means work for you and work for us; but if you will walk hand in hand with us, it will give us the power to clearer and better bring forward that which we are so desirous of doing. Let us give you an instance of the labor we are obliged to perform. I have been in every materializing circle in your city. I have sought to work with the powers there, but in only four cabinets have I-been allowed to present myself, and then, save in one, but until very recently, have I given my name. The medium who was used in this one cabinet, I brought from a distant city, established her in your midst, carried on the work as far as I designed, then allowed other spirits to take it up, and moved into another cabinet where two or three others were allowed to come, but for a short time only. Here is another instance. In a cabinet with a medium here in your city was a little spirit child, loving, pure, beautiful, clinging, soft and tender, a twin sister of the medium, possessing the same susceptibility of materializing power as the sister. The presence of Mary, the mother of the Nazarene, was required in the cabinet to bring a power from what we call the Christ sphere. She, therefore, took the spirit of this little child for a point of contact, using it as a medium through whom to transmit this power, and came forward into that cabinet as the Sister Of the medium, but in reality it was the twin sister of the medium, but in reality it was the twin sister of the medium, but in reality it was the twin sister of the medium, but in reality it was the win sister of the medium, but in reality it was the win sister of the medium, but in reality it was the win sister of the medium, but in reality it was the win sister of the medium, but in reality it was the win sister of the medium, but in reality it was the win sister of the medium, bu When the permanent and the first of the permanent of the

said that the medium has sufficient time to get these spirits all ready, for it takes a longer or shorter period according to the will-force of the spirit endeavoring to manifest. Friends, that spirit, in the cabinet, had its name, identity, everything, clear and comprehensive upon its own spirit; it stepped eagerly forward out of that cabinet, went to its friend in the audience, and was abruptly greeted by the question, "What is your name?" Memory for a moment was gone, the spirit was completely staggered, and was obliged to retreat behind the ccurtain to find out its own name. I have seen people here forget their own names, but who ever thought of blaming them for it? Having recovered its memory, it again went forth and gave the name most familiar to it, its given name, but it was met by the same pittless unbelief in the question. "What is your other name?" Not a word of love greeted it, and utterly overcome it again retreated to the cabinet.

I took this column of light and enveloped it about the next spirit, who, knowing the ordeal passed through by the first, determined that it would have it all right, and being a spirit of greater will-force, went forward and gave its full name. But the same skeptlylsm was there, and it was asked, "What was your age, and what did you die of?" This it was not prepared for, and could not, consequently, answer. The sixth spirit gave its much when it took possession it was able to retain it in a way so as to give its full identity clearly. Who says that we'spirits do not labor under-great disadvantages in a materializing circle?

In vaning one cloak for six spirits, remember that matter is one thing and spirit identity transfer. You would lend your cleak or

spirit would seem to be peopled by beings of infinitely varying grades of intelligence. We supply them, or some of them, ourselves from this world of ours, and weiknow that it is so. We receive their answers, and we are confirmed in our opinion. Some know little, and pretend, like any histrionic mind amongst us, to pose as omniscient. Some have their definite work on the physical plane—materialization, for instance—and can no more answer abstruse philosophical plane—materialization, for instance—and can no more answer abstruse philosophical questions than the nearest newly-enfranchised farm-laborer can expound the mysteries of proportional representation. But none the less the questions are put, and the replies are contradictory, superficially or essentially. Well, Tould easily propound a question which would elicit confident but contradictory replies from, say, the Archbishop of Canterbury, Herbert Spencer, Fredrick Harrison, Tyndall, and Ingersoll. There is nothing strange in variety or irreconcilability of opinion, even when each is dogmatically islid down as law.

It is not quite reasonable that we should be asked to give an all-round reply to every question, or to reply categorically to what may be said as the uslessness of much that is heard and read in connection with Spiritualism. And there are further reasons, which will necessitate a further treatment.

NUMBER TWO.

NUMBER TWO.

for the Editor of the Beligio-Philosophical Journal:

Since the JOURNAL welcomes friendly criticism of all articles admitted to its columns, I would like the privilege of dissenting most emphatically from the teachings of Mrs. E. R. Dyar in her anniversary lecture published in the JOURNAL of May 30th. So far as I comprehend its meaning, the lecture is based on a total misconception (1) of the relation of phenomena to Spiritualism, and (2) of the relation of Spiritualism in and (2) of the relation of Spiritualism, and (2) of the relation of Spiritualism and (2) of the relation of Spiritualism in the sound of t

generation will be content to live by fatta, as is recommended by the church to which the control of the talented lecturer would gently lead us.

I assume that the spirit orator must have belonged to the daughters of Eve, judging from her anxiety manifested to furnish a cradle for modern Spiritualism, even to preparing one from materials not "warranted to wear." Has our celestial sister taken into consideration that she has been making an attempt to commit "hari kari"; for, if phenomena be no longer necessary, how are we to obtain more of her sweet wisdom? We have only just mastered our a b c, and now that we are beginning to spell and ask questions, we are met by a frank assertion by a public medium-lecturer, that mediums are no longer necessary; and that, like our fathers, we must accept church assertion as truth. I am full of sorrow for our mediums who are henceforth to miss their angel controls or spirit visitors. We had supposed that spirit intercourse was the life of Spiritualism, and as this life is now to pass away may we not hope our lady visitor will at least return once more to preach the funeral discourse, and administer such comfort as the case admits?

When we naturally turn to the future and

hope our lady visitor will at least return once more to preach the-fueral discourse, and administer such comfort as the case admits?

When we naturally turn to the future and ask, all sad and sorrowful, what shall replace the tiny raps, or the written message, or the low, sweet voice of our darling gone before, as she uses medium lips and tongue to tell the tale of an old love that is ever new? When we ask this, it seems like bitter mockery to hear this spirit preacher order us to the church which can only maintain its existence as it destroys individuality and tramples out manhood. There are evidently spirits to whom "a dim religious light, pealing organ and surpliced parson, with prayers, hymns and sermon, and front pews for white sinners and back pews for colored ones, count as worship. All this, such spirits, call "the church," and they say it is all ready for us, and so we need no more phenomena, but only to pay pew rent and enjoy our privileges.

It is true that there are many men and women who see in that church the cradle for weak mortals, which our lady orator borrowed, to see if it would hold our phenomena. There are men sind women who would rather have one word from an angel mother, wife or husband than a thousand from Peter, Paul or Jesus, and who believe that medlums can give expression to higher truths in the 19th century than was possible in the ignorant long ago. What about such souls? Who is to feed them when they are nauseated with the body-and-blood divt of the church which goes by the name of /sacrament?

We have yet another question, and we would like to put it face to face to this spirit talker who has so insulted our common sense. Is not spirit intercourse, a fact of nature?, and if it be a fact, how does our spirit Solomon propose to annihilate it? Until further advised, I for one propose to live without fear of any such catastrophe.

Lorenzo Snow, one of the dignitaries of the Mormon Church at Sait Lake, recently decided to have a family reunion. Considering that he halt a No. 1 wife, with two daughters; No. 2, with one daughter and two sons; No. 3, with two daughters and three sons; No. 5, with two daughters and two sons; No. 6, with two daughters and expose; No. 6, with two daughters and one son; No. 7, with three daughters and three sons; No. 8, with two daughters and three sons; No. 9, with two daughters and one son, making in all twelfy three daughters and nineteen sons, he had a pretty good-sized family to assemble about him. There were in all 164 immediate descendants to sit around the family board, and to give them all a dinner it took three days.

General News.

Alonzo Fuget, a skillful counterfelter, has been arrested at Versallies, Kentucky, by officers of the secret service, and is now in jail at Louisville. Thomas White and Charles Bent, arrested for uttering forged letters on the National Bank of Scotland, have been committed at Toronto to await trial for conspiracy. The Frefich government has resolved to suppress the gaming-tables at Monte Carlo. Each widow of a Canadian voyageur in the Nile expedition will receive £100 from the imperial government. James Geer, of Champaign, an inmate of the insane asylum at Kankakee, hanged himself in his cell. Ex-Empress Eugenle haviog withdrawn Prince Victor Napoleon's annuity of 24,000 francs because of his riotous course of life, a syndicate of admirers has settled upon him a pension of double that sum. The Indian Chief Petoskey has died at his home in Michigan at the age of 106. There is a feeling of quiet satisfaction in court circles over the downfall of the liberal ministry. Mr. Gladstoned delares that his retirement from public life is permanent, and that he will take no part in the approaching electoral struggle, save to address his Midiothian constituency. Russia offers to resume diplomatic relations with the Vatican if his holiness will induce the Catholic bishops of Poland to abandon the idea of re-establishing the nationality of that country. The entire Chinese collection at the New Orleans exposition has been presented to the University of Michigan. President-Angell, of the University, was minister to China several years ago. A mob at Osgood, Ohio, shot and killed Turner Osgood and wife, colored, who made themselves obnoxious by drunkenness and quarreling. The arrangements for the reception of the Bartholdi statue at New York have been postponed, owing to the non-arrival of the French war-vessel isser. A famine is prevailing in the border counties in southwest Virginia, which suffered from drought and pestilence last year.

A good mechanic gets \$4,a week in Holland. The mills of Spain grind slowly, and

sel Isere. A famine is prevailing in the border counties in southwest Virginia, which suffered from drought and pestilence last year.

A good mechanic gets \$4, a week in Holland. The milts of Spain grind slowly, and are turned by mules. Cutworms are doing unusual damage in Michigan corndelds. The British Bible Society issued last year 4,161,032 copies of the Bible. The yield of the Victoria gold fields last year was 778,618 oz., 7 pwt., 22 grains. Cheese rinds are disposed of by making them into cement for mending glass and porcelain. The Chautauqua University, which is conducted on the correspondence plan, has now 60,000 students. Some Western insane asylums provide tent accommodations for their mild patients during July and August. A convict in an English prison perfected the style of lawn tennis racquet now the most popular among British players. Several large companies in Bombay manufacture locants companies in Bombay manufacture locants companies in Bombay manufacture locants of the property of the most perfect skeleton of mososaurus has just been found in a quarry near Mous. It has the extraordinary length of fifty-five feet online inches, and will be preserved in the museum at Brussels. The seal caught at Saybrook and placed-in the Hartford (Conn.) Reservoir caused so much trouble by getting out and walking over the neighboring fields that it was taken oach to Saybrook and loosed into the river there. Stoats and weasels are still being sent to New Zealand in large numbers. They are purchased in England afform \$10,000.

Reservoir caused so much trouble by getting out and walking over the neighboring fields that it was taken oach to Saybrook and loosed into the river there. Stoats and weasels are still being sent to New Zealand in large numbers. They are purchased in England are still being sent to New Zealand in large numbers. They are purchased in England to supplement them by four gunboats carrying heavy guns and by four torpedo boats of the newest pattern. The birds of Louislana, papers of that State s



ste, Misk Cr set symptoms of Roberma Footasts, Mink Crust, Seal Head, Servilla, and other inherited skin and blood diseases, Cett-Crat, the grant Skin Cure, and Cutterus Soaf an exquisite Skin Deaulifer esternally, and Cutterus Remourser. the new Blood Furtier, internally, are infallible, Absolutely pure, Sold everywhere. Price Cutterus, Son. 1904, 25c.; Re-Sold-rest, 31. Fortar Dano and Chemical Co., Boston. 523 "Skill for "More to Cure Skin Eleana".

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VOL. XXXVIII.

CHICAGO, JUNE 27, 1885.

No. 18

saders of the JOURNAL are especially requested to a in items of news. Don't say "I can't write for the sa." Send the facts, make plain what you want to and "cut it short." All such communications will properly arranged for publication by the Editors less of Meetings, information concerning the organics of Meetings, information concerning the organics of endings, the condition of "old ones: rements of lecturers and mediums, interesting incised spirit communicon, and well authenticated acts of spirit phenomena are always in place and will sublished as soon as possible.

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A LECTURE

Belivered Through the Mediumship of Mrs. E. R. Dyar, at Berkeley Hall, Boston, April 25th,

On The Missing Link, Materialization, Spir Etherealization, and itualization. Phenomena.

[Reported by Ida L. Spalding.]

Between the changes or transitions from one state or condition to another, in any great law governing and controlling the planets, there always comes a point where there seems to be a missing link of connection. That time is now. In the passing of your planet from its fifth into its sixth home, there comes a point at which you as thoughtful men and women watching the signs of the times, see that all things are in a transitional state; they seem to be neither tending backward nor moving forward, nor yet standing still. We gay it is a missing link. The reason lies in this, in our spiritual insight: that while your planet is passing from this, its last stage of its fifth home into the first of its sixth, the fall and direct powers of the upper or higher planet cannot pour its full rays spon the sixth while in this activity. There is the same pause between the sixth and the seventh, which reign only in the spiritual sense for your planet now, as there-seems to be between the fifth and the sixth here. If you were dwelling with as, you would see that the spirits in that sixth home, or the conditions surrounding them, were in a transitional state, just the same us you see it now, and we call it a missing link, or, in other words, an inactive agency, a time of rest, a little pause before the great wave, sweeps on and touches you with greater power still; just as the wave from your grand old ocean comes up, laps the shore for a while, then gathering itself, or being drawn back, it is swept again into the mighty deep, and pauses there ere it throws itself again upon the beach. So this great wave of being in all large creative forces, when about to send forth a new force, it withdraws itself, rests, pauses and ceases almost to be active, and then, gathering up the undusting, rocking, eternal forces, it comes with might and strength, and lashes the full power of its whole sentient life upon the world that waits to receive it. Therefore you are in a state of pause—the link that hinds you in one life, strength and power to o

us, and are like sand, wasted, useless, dead. You have capped from them every life-giving power; you have culled from them every sweetness; you have left them upon the border-line of this life of ours as so much sand, and when they are of no more use to you and are cast off from your spiritual natures, they drift above to us as so much cumbersome drift-wood; they are water-logged with your useless endeavors to make them bring back to you the ideal, the great, beautiful ideal of your life. Every doubt you send out from your-selves glides over this great ocean to us; it then recedes, back to you, and then being thrown out again toward us, until, when it touches our shores, it is so heavy, cumbersome and useless, that we gaze half sadly upon it ere we breathe over it and scatter it to the winds again.

During this panse we send our messengers, swift as the eagle in his flight, true as the line which marks creative power itself, and they dip down into the sea of your being and bring to you our priceless treasures from that home to which, by the decree of the Aimigbty, every being who is breathing the breath of life is surely tending. Thank Him for this; are thank Him, that every one is surely tending toward that highest home, that seventh home of yours and mine and His. With all that the ages have given you in the past, up to this high point of intelligence to which man has arrived in this fifth home to-day, there must come the quickening power of the spirit in this pause, or this missing link would become a broken chain. This, it is, that makes our course so direct to you; this, it is, that makes our course so direct to you; this, it is, that makes our course so direct to you; this, it is, that makes our determination so fixed that every obstacle must move away from our path that would clash with this work of ours in your midst.

THE SEVENTE HOME.

Our charlot-wheels, rushing over this sand of yours and making no note see the arm.

it is, that makes our determination so fixed that every obstacle must move away from our path that would clash with this work of ours in your midst.

Our charlot-wheels, rushing over this sand of yours and making no noise as they turn tirelessly on, bring us into your presence with our charlots filled to overflowing with beautiful gifts to be dropped here for you to gather; but before we present our gifts any further, before we make them any more beautiful, before we charm your spirits further with them, we desire to teach you of the laws that govern and control them; to tell, you something of the way in which we have gained this power to make matter obey our bidding; to tell you that, in this home of ours—this seventh home of yours and ours—the spirit will have attained such knowledge by passing through all the varied stages of existence, by coming in contact with matter in all its varied forms while passing through these stages, becoming so familiar with it, and becoming, in every sense, so large a part of it, knowing it as you know your children and your homes, only far better, feeling it in every atom of its being and in every atom of its being and in every atom of ours,—that when we, in looking upon one part, say we would make this which appears before us assume form, we would make it seem as substance; we would add to its weight and brightness; to its gravity, power and extension; we would add to it sweight and brightness; to its gravity, power and extension; we would add to it which the great Divine One himself has endowed every form of matter; we, wishing to do this, have but to call to mind, to think, to will, what it is that we would day, and these things which have become so familiar to us assume, the form, the shape, the color, the cohesion—all things that we may will. But no one can will unless he has had previous knowledge, but he doke not know it; he cannot know it—the positive knowledge he cannot possess until he shall have passed through.

The infant has no knowledge of walking, until it has be

work for another, to give that power complete formation, to call into existence the forms of matter, to become in a sense a creative spir-it, unless there is within him that one desire to call this forth, to do this work, that he, may, in the sense of his spirit, be divine as the Father is divine, and do this for the sake of uplifting all who are below him. ork for 1

again after a time in a newer existence and rush on. So limited in time and in other respects are you by the restrictions about you, that you are but as butterflies of a day or an hour to us, while your existence means so much to you while here.

"In this little pause for you, the most intense activity in reality is going on in that higher home of ours. In this seventh sphere of existence we were never so active for this planet of yours as now; we were never so in tense and carnest. The great wave rolling over us has begun already to send through the creative ocean of life its forward pulsation and movement, and as it touches this eight home, beating softly against the shores of your some at present, it brings back to us from your plane what the waves would bring lack if they touched the shores of your earth-sand. The ceaseless, powerless energies of your life drift out on this great ocean toward

which I have told you is never limited nor transitory; it is never incomplete, for it does not tend to bind man, but ever and forever, with great patience and mighty love, its tendency is to release him from errors and mistakes, from wrongs and bigotry, and to enlarge his intelligence and reason; this enlarge his intelligence and reason makes a beautiful entrance-way and hall-way for this great spiritual power within itself to move down to, and endow with, higher life, that immortal spark within man.

When we come to you with these gifts, these materializations of ours, and endeavor to throw our influence, through the light of our knowledge, upon the disembodied spirits who dwell close to your planet, the first obstacle we have to encounter is this misnamed psychological force. It does not affect us, but we find it affects those who are still embodied. When the body has dropped into the earth, or gone back to it, or been resolved, or whatever term you may wish to use, the spirit, not enlightened in spiritual things and not enlightened in spiritual things and not enlightened to a full knowledge of its own powers and tendencies, stands in the light of its new-born strength, falls back upon the one power which is termed here among you, psychological power. It is crude, imperfect, fiesting, and the first instinct of such spirits whose infelligence or whose infellectuality is surpassingly great—was when here, is when they touch that shore) is to turn back and grasp hold of mortals, togain again that ascendency which enabled them to grasp to the full extent their intellectual powers and forces. Then the power which they exercise upon mankind is psychological, as you term it, but as we look upon it, it is what we call a large degree of spiritual selfishness, if the word spiritual can apply there—the desire to not gire up that which is dear, but to tenderly cling to it.

We have seen these affirits hovering in the atmosphere of your arth, taking, first one individual and then alother for hundreds of years, without maki

CRIMINALS NO OBSTACLE.

with.

CRIMINALS NO OBSTACLE.

Friends, there is another point which I must explain, and that is why we seem so tardy in developing these gifts for you. The murderer, the criminal, the thief and the outcast—friends, I almost hesitate to make the statement, and I would not if I did not think I could make it clear and plain to you—present no obstacle to us. Do not for one moment misunderstand me, and think that their criminality does not stare their spirite in the face; that they must not they all that off; that they must not be purified by the fires within their beings; that that which they have done must not be atoned for; that the excuses which they made for themselves in life, that it is circumstance, and not their fault, must not stare them in the face until they grow nobler and grander by constantly looking at it, aspiring above it. They take on saintly appearance after a time through all this walting and patience within themselves, the description of which, if we could clearly make it, would cause each man and woman who listen to rush forward, take every little child out of the conditions surrounding him, which would cause him to make like excuses to his own spirit, and say, "I will lay down all there is in my life and count it nothing, if I can save him from the consequences of his willfulness when he wakes to the higher spiritual life which will be shown him."

All this must be undergone by these spirits, and the great waves of sadness that

All this must be undergone by these spirits, and the great waves of sadness that sometimes best back upon your shore, affecting a whole nation, are the sighs, almost cries, of spirits looking back where they might have chosen better and done better-if ries, of spirits looking back where they might have chosen better and done better if they had not, my children, depreciated that point, that they must surely wend their way with tired feet over all those places; yet these do not stand in our way; they do not retard our movements. When we come forward, bringing this light of ours and striving to make a pathway for ourselves through them, it is these intellectual spirits, these spirits who use their intellectual power, to monid, sway and move a people, that stand so in our way, and make our progress in your midst with our gifts so slow. When it manifests with our gifts so slow. When it manifests its behand of God long enough, nor looked far with our gifts so slow. When it manifests its to us. Eccles do not mean much to us that the power of a strong, centralized thought is to us. Eccles do not mean much to us that come from that home of yors, for mattewer can mould or dissipate; buff it is that intelligent, living, immortal spirit shut up within that matter, which has the power, in projecting a thought against our work, to sway and mould, and make the manifestations imperfect and crude. That is why, in forming your little home circles or gatherings for these higher manifestations of ours, I have alled upon you to take a peculiar mental, intellectual or spiritual attitude before us.

We do not object to a person's citting in the proper of a strong control of the little context of their garding them that make the proper of a strong control of the law of spiritual attitude one in the cabling to the unable to produce these manifestations of our presence, and very often the transfers. For an each two context of their gar. House they should be considered the manifestations of the law of spiritual attitude one in the cabination of the law of spiritual attitude one in the cable of the contact of their gar. The cable of the cable of the contact of their gar. The cable of the cable of

our midst whose body is not strong, who may have just crept up from illness or from the door of death, but we do mind if a strong, healthy, vigorous body holds within itself an incomplete intelligence, for the strength, health and power within that material body is of no assistance or help to us, no more than the sick, weak one is a detriment. If, through that body, sick or strong, there comes an antagonism to what we are doing, an unwillingness to test with patient reason and patient courage our work, these new manifestations which we are to bring forward cannot then come,—it is an impossibility.

Some have become so tenacious of what they call their reason and their judgment, are so egotistical within themselves that they think all the rest of the world might be deceived but not they, and that when they are convinced of a fact they have only to state it to the world and everybody will believe it because they so state it. That class we can never reach; that class will never be of sassistance to us; but the brave soul, who is willing to be cheated now and then that he may find out the truth, who has courage enough to stand still and wait until scorn, obloquy, excitement and furor shall have gone by before he decides, and who, holding on to the little light he has, is eager to increase it—souls like this, coming forward to meet us, will be of the greatest assistance to us in this work, in the bringing forward of this light of ours to the world. I do not wish to weary you with these abstractions. I do not wish to tire you with these iterations; and now I will give you a few full, clear statements of what we are doing, and, as far as you can comprehend, the method of our work.

DIFFERENT LIGHTS AROUND SPIRITS.

DIFFERENT LIGHTS ABOUND SPIRITS.

So far over a small portion of your planet, here and there in various places, we have been enabled to gain power and dominion over these intellectual spirits, of whom I have been espeaking. As I stated before, we have used messengers from our higher spheres or homes of light to do this work for us, and where we have been enabled to do this there we have fixed our tents and begun our work. I wish to tell you this about the lights carried by spirits. Spirits in the first stage of your planet are known by a red light; those in the second, by a yellow light of greater or less density; in the third, by a purple light; in the fourth, by a buyle light; in the fifth, by a violet light; in the sixth, by a white light; and in the seventh, by a golden light; so intensely golden and yet so transparent in its color, that you have but to touch it with any of the shadows from those homes below, and is touching it, it will give off from itself portions or particles of light, which, when dropped into these other lights, take on their respective color; but the beauty of the golden hue of the light itself is never dimmed by its connection with that below it, nor is it ever diminished by that which has parted from it; it is never less in its power because it has loaned something to that which demanded it.

In that high and golden light they walk; they wear no crown to denote what they may

In that high and golden light they walk In that high and golden light they walk: they wear no crown to denote what they may be, for the glory of their home, throbbing through the whole extent of that heaven, tells us what they are. They hold no sceptre in their hand to signify by outward semblance their power and dominion over worlds below, for the love that comes in waves from out of that golden light tells its own story.

THE TEMPLE OF THE BUN.

We have within that home of ours a tem-

THE TEMPLE OF THE SUN.

We have, within that home of ours, a temple which we call the Temple of the Sun, named thus because your great sun, shedding its fight, strength and heat upon this and the lesser planets about it, gives its great warmth and sustaining vigor to all. In that Temple dwell little ones—aye, for we have children there, who have known no mortal life on this or any other planet—only a pure, spiritual existence. Every spirit that exists here loves the child-like form of existence, and any temple or any high estate of existence for any spirit would be incomplete without little children in harmony with the type of life in which that spirit is. There can be no heaven on any planet, no highest point for any spirit, unless he can see that around him and with him are these little ones, growing, developing and upliffing their little beings to him. We are bringing these little, children from our Temple of the Sun into your midst. We can show them

the spirit, from all this great clinging to that which seems to you true judgment, but which does not belong to that which is highest; the rest can only come through the feeling of their love; through being strengthened by their life, and through the dropping of the calm of their being into the unrest and strife of yours.

IMMORTALITY, GOD, LAW.

strife of yours.

IMMORTALITY, GOD, LAW.

My children, you have but to sit face to face with us; you have but to touch our hands as we come to you, and you shall know that there is not only an immortal existence for such spirits as come back to you of the earth earthy, spirits who seem not to have so high an intelligence as yourselves, who mislead your own spirits because you trust them when they are not to be trusted, but also for those who dwell in spheres of love, light and wisdom beyond the sounds that roll around you. You will know that the great calm is there, that the beautiful things told you, which have come down through all the ages, are not dreams, ideals or imaginings, but facts; that we are there waiting to lift you up through all these clouds unto ourselves: and in this approach to this sixth home of yours, that missing link down through all your lives, that missing link between the spiritual consciousness and the intellectual consciousness, is found. You sometimes say, "We know there is a God, but we cannot feel Him through these doubts of ours; we cannot sense Him through this skepticism of ours; we cannot behold Him through this in completeness of ours. We pray to Him and our spirits, see do not hear the echo back again." All the way along, from that first step onward until now, you have missed this link between God and yourselves; but when we come thus face to you have missed this link between God and yourselves; but when we come thus face to face, you shall feel it is there. Words can never make God known; speech can never reveal the glory of our home, but when the body, senses, in its close connection with our world of spirit, that we, who say we are, show ourselves, and this communication tells itself to the vibrant spirit within, it needs no speech nor language, but the silence of

itself to the vibrant spirit within, it needs no speech nor language, but the silence of conviction settles down, and the link between heaven and earth is found.

The law that governs our coming to you in this manner requires of you that through your highest intelligence and highest moral life, you sit and patiently wait, that we hany bring you these things. It is a simple hw; it is easily made known; it comes home to the intelligence, and it will raweal these things. These are not prophetes, for the facts are already before you; these are not fancies, for it is of to-day.

MATERIALIZATION.

MATERIALIZATION.

fancies, for it is of to-day.

MATERIALIZATION.

Now, when materfalizing substances are gathered together and we are obliged to disintegrate or remove the power of cohesion, the matige, which encompassed the spirit which has materialized, is drawn by the attraction of gravitation back to the earth; consequently spirits in dematerializing seem to pass through the floor. In these phases of spiritualization, matter will not be paed, but aura from the nerve forces, and in place of the matter, passing downward, the whole power of dematerialization will be upward, because the attraction on the spiritual side will be greater. Already we have manifested to a few this power of ours. In these spiritualizations, no matter gathered from any body being used, any one sitting in these circles will never feel the forces withdrawn from his body or any, weakness in consequence of it. Previous to coming before you to state these things. I must, in every instance, have proved to the minds of men, by actual facts, my children, that these things can be produced. The fact of materialization is patent to the world, and, as far as it was possible for you to understand, I have endeavored, from time to time, to give you some of the laws, rules, and regulations governing it. I cannot teach any one in an embodied form how to materialize or how to make a garment for the spirit. The power does not belong to you while you are in the body; it is impossible that you can do this; it remains only for spirits to do this work, or rather for spirits who are already disburdened of their bodies, and who possess the knowledge. I have already told you that the spirite in the cabinets think they do this work, but were we to withdraw our knowledge and our intelligence, they would be unable to produce these manifestations. It is not necessary that they should be con-

PERSONAL EXPERIENCES.

A Prominent New York Lady on a Tour of Investigation.

She Gives an Account of the: "Materializa-tion" of a Celebrated Actress Through Different Mediums.

To the Editor of the Beligio-Phi

Different Mediume.

To the Editor of the Beltisto-Philosophical Journal:

During the past Winter and Spring I have attended two or three materializing scances each week. Having been an unfaltering believer in the communion of the immortals with the poor wayfarers of earth for fifteen years, I approached the circle in a friendiy and passive condition of mind, banishing what I considered all selfish, though natural longings for communications and tests from my departed loved ones, being content to contemplate manifestations impersonally, with a view of establishing the fact to my own satisfaction that spirits can and do take on the material body again. Perhaps the results of my investigations may interest some of your readers, and be the means of sending comfort to a few, by sowing the first seeds of belief in the minds of those who are ripe for the truth, and a sorrowing heart may rejoice by being made aware of the fact that the loved, those supposed to be lost, are still beside the home fireside, yearning to be seen and heard, and to have their soothing angel touches felt upon the brow of a stricken one left behind to weep. May it not be that some incident in the experience I have resolved to relate to you, may attract the attention, and challenge the reason of one or two of your cold, unbelleving, cynical materialistic readers, who endorse nothing except that all things are for the worst? With these thoughts paramount, I write. Not wishing to be unjust to any, it is extremely difficult to approach the subject of materialization, because my convictions of what I have seen in public scances are not very favorable. I have discovered nothing there that proves—as such a question should be proved—that materialization is a truth or demonstrated fact.

I have witnessed several manifestations that I cannot explain, such as three or four persons of various sizes issuing from a cabinet where I only saw see person, the medium, enter; but I was not permitted to look in immediately at the conclusion of the scance, consequen

general nature, that, however much one would desire it otherwise, reason and common sense revolt.

"There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy," and "materialization," may be a truth, although I have not had the good fortune to prove it beyond a doubt.

The idea of a spirit again assuming mortal flesh and then walking the earth—a solid, substantial being—is about as difficult to endorse as the old tale of the resurrection of the dead at the sound of the last trumpet.

"But," says the enthusiastic believer, "we do not assert that the spirit puts on real flesh." I have held the warm, perspiring hands of numerous forms, said to be spirit friends. I have heard the floor creak on account of the weight of the supposed spectre's tread. I have seented the odor of perspiration so strong, emanating from their bodies, that it would have required a vat of Lubin's best perfumery to have externinated it from the furthermost corners of the scance room. These indications tend to prove that if these forms are spirits from the next world, they had put on real flesh.

There are mediums of all sizes in New York,

best perfumery to have exterminated it from the furthermost corners of the scance room. These indications tend to prove that if these forms are spirits from the next world, they had put on real fiesh.

There are mediums of all sizes in New York, fat, lean, tall, and short. I have seen the best of them in their various styles and grades. At the scance of a very stout, robust, large and round-faced medium, I have, witnessed several representations of one of the most beautiful and graceful of modern actresses, one who when on the earth was famed as much for a slender and dainty figure as for her beauty of face and great-genius. It was verycalinful to see a woman weighing nearly two hundred pounds parade the room, claiming to be this lovely lady. If she were really a materialized spirit, why go to the trouble to devise nearly double the amount of avoirdupois necessary for a true-model of her old self? Or, is it possible that the spiritual body is sometimes wice, as large as the mortal? From having heard that it was, I did not accept the representation as a materialization. Liking the medium very much, I tried to find an excuse for her, and so set it down as a "personation."

At another cabinet, the medium is a very tall, large-formed woman, and I have seen a figure at least five feet and eight inches tall, with high, square shoùlders, come forth much bent, and draped in gauze, to detract from the effect of its height, and walk up and down the room, claiming to be the same celebrated actress, as before mentioned,—an entirely different, though not less incorrect representation from the one seen at the scance of the very stout lady already described. Not knowing how to excuse such an assumption without making a charge of fraud on the part of the medium, this was also set down as a "personation."

Another materializing cabinet is managed by a very pretty mite of a woman. At her scance i have seen my much admired and ever to be remembered—and I am afraid, much abused—friend, the perfect policies before alluded to, sally

of the spirits!

Some one may ask "What is personation?"
So it is in order to explain en passant, that when a medium goes into a grance sleep, and a spirit takes possession of her faculties, the spirit can make her personate his or her particular character or peculiarities of manner, relating at will, if the control is complete, incidents of his or her life history, claiming acquaintances and friends unknown to the medium, and expressing thoughts and ideas

of which the medium may remain uncon-scious. This is personation. New develop-ments in mediumship are constantly unfold-log, and personation may go still further now, as it is claimed it does, and spirit hands now, as it is claimed it does, and spirit hands may array the medium's face to resemble the spirit controlling. However, I have seen so few resemblances to the original at materializing séances, that the subject of transfiguration thus involved, may be regarded as in embryo.

few resemblances to the original at materializing scances, that the subject of transfiguration thus involved, may be regarded as in embryo.

What a wrong is perpetrated by the spirite controlling a medium, by claiming that "personations" are "materializations." Of course there are bad spirits in the Spirit-world. There must be. I have known one or two people who have "gone before," who will require the purging, arising from a thousand years of progression, not only to cure them of the deeds done in the body, but to mend the meagerness of their compositions, before they can be pronounced "good"; and spirits may be found ready to assist in the falsehood of "personation" for materialization. I prefer, however, not to voluntarily court the society of deceptive spirits. We have enough of that sort to encounter in earthly transactions. These public mediums should banish the gazze and swathing cloths from the) head. Why should modern spirits wear long white veils? The drapery they use around the body is a step in the right direction. It would be well if they could set the fashion for much suffering woman, and do away with cor-ets and tight dresses. But why do my acquaintances in the next world wear long white veils?

Dematerializing in view of the audience is not easily explained, but I have seen many sleight of hand performances just as puzzling. When one fraud creeps into the State of Venice, a precedent is established and one looks for the whole fabric to fail.

Trance mediums present a most interesting, delightful and instructive phase of the spiritual phenomena. There is no fault to be found with them, unless they flaunt the name materialization for their manifestations. Probably the "root of all cell" taints the motives of public mediums to a certain extent. Why not? They are like the rest of humanity. Money keeps the pot boiling; and so it has often happened that when the spiritual indux was drained by overwork, public mediums have helped the influence.

For many reasons, seeking satisfactory communications thr

themselves manifest beyond the vestige of a doubt.

Not having found much disinterested spirituality in the highways of lavestigation myself, I began a little scance of my own in the narrow path of the home circle. I do not know what Mrs. Watson will do about it when she arrives in New York, for I sif in the dark at night, and generally alone. It is about four months since I commenced my home circle. There is ever so much more to tell of what I have seen in public scances before my home communion with the unseen needs to be told. However, for those who contemplate starting a home circle, a few rules that have brought forth grand results for me may not be useless: First, a quiet, peaceful, truthful life; a scance once a day at a regular hour most convenient to yourself; regular members, who will always be present. To insure this, three people in the circle are enough. A harmoulous circle of several people, who sit together regularly, would develop a medium more rapidly; but not having the harmonious several, nor the several at all, I have sat quite alone, with most satisfactory results. Abstinence from meat oftener than once a day, conducès to good cogditions; plenty of milk and good nourishing food, but not an over indugence in eating. Total abstinence from all intoxicating beverages is necessary for the highest development and the companionship of the best spirit-influence. A caim quiescence in whatever the fates have bestowed, in other words the "don't fret" principle must be cultivated. Fresh air and the best health possible, good reading, pure thoughts, and an adherence to duty, tend to open the avenues to the grand spheres of the blessed.

Perhaps you may deem it a strange way to comfort the afflicted by refusing to believe many of the largely accepted manifestations of so-called spirit power; but the loveliest garden must be carefully weeded, or worthless, poisonous roots will crowd out the most perfect bloom. And so will the truth, unless waved from the shadows of deception, be dogged by impostors; and i

Alds to Earth-bound Spirits.

Through the Mediumship of Mrs. H. A. Whittier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Stances, by Herman Snow.

ANOTHER STARTLING NOVELTY.

At the opening of our séance we were told that an experiment of unusual interest was now to be tried. Subsequently it appeared that this was to take one of almost the lowest type of humanity just introduced into the Spiritworld through a violent and repulsive death, and see what could be done through wise and elevated effort to hasten the deliverance and quicken the growth of a life existing heretofore hardly more than in an embryonic mental condition. In this experimental effort, some of the wise workers of my former band were conspicuously present. A condensed account of this séance is as follows:

Said Mrs. W., on entering her abnormal condition: "Something like a panorama of natural objects seems to be passing before me with great rapidity. But now it appears that it is I myself, not the natural scenery, that is moving. On I go at a speed not to be told, or hardly imagined, until at length I am set down in some wild region of swamp and jungle, in an opening so completely surrounded with thorny thickets that it seemed impossible for me ever to get out. But at length I discover a bilind and narrow pathway isading in one direction; it seems some

thing like a cow-path; and yet a cow could hardly get through there, it is so closely governed that the property of the proper

and knees.

We were told that this was wholly a transaction of quite recent occurrence.

The deepest coal mine in the world is the Rose Bridge Colliery, at Wigan, Lancashire, which is 50% yards deep, or almost a high mile. There is plenty of coal further down, but the heat in the solid strate is 53% degrees F.

A REMARKABLE INCIDENT.

A Narration, the Facts of Which Border Closely on the Supernatural.

Contributed to the Camp-Fire Department of the Telegram by an Old Soldier of Elmira,

In 1861 I enlisted in the Twenty-third regiment, New York volunteers. For a year prior to my enlistment I had been the junior cierk in a merchant tailoring establishment and had made the acquaintance of Alien McDougal, a Scotch tailor, and his wife. Reing a poor boy from the country and a stranger in the city, I had been greatly-heered by their kindness and friendship and became intimate in their family. Mrs. McDougal was almost a mother to me. I was scarcely more than eighteen, while they were more than forty. They had no children and few friends or acquaintances. Allen's health was not strong and they were, though comfortable, not rich. When the war came I was fired with the zeal of youth and was one of the first in our city to enlist. I hastened to Allen's full of patrictism sind enthusiasm. "Every one ought to do as I had done," and so on and so forth. Day after day I called at McDougal's to-talk about the war.

The excitement was in the air. Old men

otism send enthusiasm. "Every one ought to do as I had done," and so on and so forth. Day after day I called at McDougal's to-talk about the war.

The excitement was in the air. Old men were beginning to take fire. Mcs. McDougal began to look sad and Allen to get impatient, and the result was that before our company roll was full Allen had joined it. His wife was nearly heart-broken. He was all she had in the world. When the day came to leave for the front and we were drawn up in line beside the cars, dressed in our new uniforms, with our bright rifles and their glistening bayonets stacked, we had a few moments left for final leavetaking with our friends.

My leavetaking had been done days before, at the old farm house in the country. I had bid farewell to father, mother and sisters, and I could now be a cool on-looker at the hundreds of other mothers, sisters and wives who had come to see their dear ones off to the front. There were many tears shed and some loud famentations, but I was stolcal until I saw Mrs. McDougal take her leave of Allen. With the tears streaming from her embrace. As he tore, himself from her embrace she turned and caught sight of me. My own eyes were wet for the first and only time that day. "O, Fred," she said, as she wrong my hand in parting, "you are young and strong, look after Allen. It will be the death of him even if he is not killed in battle. He can never stand the climate, the marches, and the hardships." I assured her that we would all be back after a three months' plenic and tried my best to cheer her, but she was inconsolated. We were soon off and in a few hours reached Washington.

We spent the summer on Arlington Heights and the winter at Upton Hill. The climate and life in camp began to tell uponfour ranks, and we had many sick in hospital. Buring the winter our hospital was at Falls Church. Allen's cough had increased on him; he began to have the hectic flush of the consumptive-and in December was sent-to the hospital. He had been strangely reticent and sad for months, a

congenial associates than sad-faced, reticent Allen. I visited him occasionally while in hospital, but with little comfort to him or myself.

One day in February I was detailed with some other comrades to do hospital guard duty. In charge of a sergeant we set out for Falls Church. The guard house there was much more comfortable than our own quarters, good beds in a good house with fire and lights. As we marched gally along we made great reckoning on the good times we would have playing eucher and seven up while off post. Before leaving post the orderly sergeant handed me two letters for comrades of the company who were in the hospital. One of them was for Allen and was addressed by his wife, but I scarcely noticed or thought of it at the time, being so full of other matters, and during the day I was so engrossed that I forgot either to inquire after him or deliver the letter. I know this sounds cruel and hard hearted, but something must be granted to the carclessness of youth and high spirits.

I was on the second relief and when eleven o'clock came, having had my four hours off, and enjoyed a most excellent time with the boys, I tell in and took my beat, which was in front of the "dead tent." I have known solders to make any sort of exchange to get rid of this post, men; too, who would face any ydanger, but they had a horrof of standing guard over the dead in the still watches of the hight. But as I have said I was not supperstitious, and the post had no terrors for me. The tent had several inmates and as I marched up and down in front of it for a space of forty yards, my only anxiety was that the time should pass quickly so that I could get back to my comfortable quarters and enloy a nap.

The night was intensely dark and cold.

**Up and down my beat I marched, my mind busy with various subjects until past midningth. All at once came the thought of Allen and his letter. It had not been delivered. I had not even inquired after him. My conscience smote me. That it was from his wife, and he there sick and lonely

anything I had ever before experienced.

It seemed to turn me around and draw me irresistibly to the tent, and as we neared it a voice—the voice of Mrs. McDougal, but in kepulchral tones—said, "He is dead, give me the letter." At the same moment I feit a violent wrench at my breast, my coat was torn open and I fell. Recovering myself quickly I shouted "Corporal of the guard post No. 6," and the corporal, my tentmate and chum came running to me with a lantern. He saw my coat unbuttoned, and my pallid face and asked the cause which. I briefly explained. Together we entered the tent and there stretched cold in death lay Allen McDougal with the letter under his folded hands.

He had died during the evening. In awe

with the letter under his folded hands.

He had died during the evening. In awe struck whispers my chum and I talked the matter over and then and there agreed that what had occurred we would for the present at least, keep secret. The letter was taken by the corporal and given to the surgeon in charge, and Allen's few effects were forwarded to his wife. But with the return mail came a letter to our captain, saying that at about midnight on the day of her husband's death, she too, had passed away, and that his

name was the last word that passed her lips. Neither the corporal nor I mentioned the matter in the company, and as he was killed at Chantilly the secret was mine alone until long after, when I told the story to a group of friends around my own fireside.—N. Y.

THE HOME CIRCLE.

A Curious Manifestation.

Is the Editor of the Religio-Philosophical Journal:

I will first state that I have been a seeker after truth for years and that under favorable circumstances (as my written record will show), and am satisfied of the truth of spiritual communion, and in accord with the advanced views as expressed through your valued paper. For some years my wife has been treated by the spirits with marked success, and latterly has become developed in a new phase, to me, and it is on that point that I seek information. She'has been receiving answers to her mental questions by electric shocks, and recently I have been exercising her gift (if it is one) by asking mental questions, and if the answer is in the affirmative she feels that shock, and in proportion to the strength of the answer; but if In the negative, she feels the occult force passing from her, and that, also proportionate to the strength of the negative answer.

Every question must be asked so that it may be answered by yes or no. Have others been developed with this phase? or is it only a delusion?

We have no mediums and but few Spirit-

delusion? We have no mediums and but few Spirit-Ida Grove, Iowa.

The Poetry in Spiritualism.

BY THOS. HARDING.

The deep significance, sublimity and poetic beauty of some spirit communications fill us with wonder, and furnish to us as individuals, the best oridence that we stand in the presence of a superior truth. I presume that very many have noticed this feature of spiritual experience. Some little word, some gentle hint, which appeals at once to both memory and heart, calling up long burled treasures and sweet reminiscences of the days long ago, before the mound in the grave-yard rearred its unsightly form between us and the beloved of early days. And, perhaps, these poetic innuendoes are the dearer to us, because no one on earth can realize them like ourselves.

To me the simple word "Udina" suggests matter sufficient to fill a volume. It bears me back through tears and weariness, through hopes and fears, through sorrow and despair, to the bed of sickness and to the casket of "death" it calls up the time when property had taken to itself wings and flowi away; it reminds me of the sad parting from sill loved and of the long, long journey, all alone—with little money and less hope—on, on, like a second Cain, "seeking rest and finding none."

In the early summer of "61, my circum-

like a second Cain, "seeking rest and finding none."

In the early summer of '61, my circumstances having been reduced and my responsibilities increased, I sought employment in New York. I had letters of introduction, and called, amongst other places, to the newspaper offices. One of the editors of Bennett's paper talked with me for a while in his sanctum, and then said, "I should like to have you with us; you would soon become accustorned to our ways, but the country is disturbed owing to this dispute with the South, and we discharged some forty of our people last week; but I should like to have you call again in three or four days." I called again. "Things are getting worse, but we hope matters will settle down soon. Don't leave New York; look fin again in a few days." I called again and again, but seeing, ab tair prospect, I took Horace Greeley's advice and went "west, young man." Over lake Champlain—into Canada—through Ontario—back and forth—West and North—nothing!—nothing!—down to Michigan into Illinois—over lakes and rivers—hills and prairies—on steamboats and railroads;—money pinched away and hope all gone!! The first spot on which my weary foot found rest was a little hamlet a few miles beyond Elgin, Ill., called "Udina."

While there, I received a letter from my wife:

"Dear Tom.—Our first baby girl is born; a wast little thing. with severe with the ways and towers."

foot found rest was a little hamlet a rew miles beyond Elgin, Ill., called "Udina."
While there, I received a letter from my wite:
"Dear Tom.—Our first baby girl is born; a sweet little thing, with eyes just like, yours. What name_shall I give her? Write quickly." I replied:

"Dear Minnie.—Give her any name you wish. Please yourself and you'll please me. Your mother's name was Elizabeth. Won't that do? And as Udina was the first place where I found rest, let me suggest that you add 'Udina' as a middle name also. But please yourself." So the child was named "Elizabeth Udina."

But I never saw her physically; the little baby "died" before my wife and i met again. About eighteen years afferwards, my son Robert lay on his death bed.—my wife utterly itred out, had rettred. I sat alone, watching at midnight in the room—he was sleeping under the influence of a narcotic—when I was startled by the appearance of a spirit at the head of his bed, a tall, young woman in spotless white, about eighteen years of age, and with bright, expressive eyes, which were settled upon me in superhuman intensity.

How strange are spiritual facts sometimes! I can not express how thoroughly I knew her, —the, whom I had never before seen—our baby girl of long ago I, not alone, knew who she was, but comprehended, understood, perceived her personally, characteristically, morally, spiritually. I can't explain it—but I read-far through and through as, doubtlessity, she read me.

Herearth-life, of only a month or two, was so long ago—18 years—and the partition walls of disappointments, business turmoil, bernlaying anxietice and all the hopee and

sterearth-life, of only a month or two, was so long ago—18 years—and the partition walls of disappointments, business turmoil, perplexing anxieties and all the hopes and fears of 18 years, stood between, and I forgot her name. "What was your name? I forgot,"—my heart inquired. She answered, "Udina." "Ahl yes, indeed, "Udina, 'the place of rest; but you had another name; strange that I should be so forgetfall." She answered, "Udina." "But give me your full name," I said. "I well understand the bearing of that expressive word 'Udina, but there is another name and I have forgotten it." But she only said "Udina."

"Udina."; gentle music to my ear! It signified rest; the past rest of the body and the future rest of the soul. The fast approaching rest for our dying boy and the slowly coming rest for myseif. Sweet, sweet "Udina."

Sturgis, Mich.

Horsford's Acid Phosphate.

TONIO FOR OVERWORKED MEN.
Dr. J.C. WILSON, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Woman and the Mousehold.

BY HESTER M. POOLE.

IN THE CARAVAN.

When we see our life like a desert hard to cross, Where the great heats are beating beneath a cruel beam,
And only in mirage the plumy paim trees toss,
Purple shadows tremble, cooling waters gle

When the sand-storm threatens, and bleached bones mark the way. And the long levels burn against the burning sky, And we weary for a shelter, and hate the blinding day...

day,—
Hate the fierce lights, the scorching airs, and long to die;

When we picture only the sudden fall of night Deep and dark and azure through distances of stars. Think of dusky winds that whisper up its helpht 4. Like winged spirits fanning against their prison bars;

And, when thus we sign and languish, a cry resounds, and soon Across the sea of sand some foreland rears its head, Where tamarisk thickets drop their dew in the mid-

Then life rebubbles in our veins as it might stir the

Oh, surely so, when hard the way before, and long behind, behind,
One everlasting refuge always rises close at hand,
Where the living fountains flow, and in whose rest
we find
The Shadow of a Great Rock in a weary land?

—Harriet Prescott Spafford.

CONCERNING WOMEN

The three leading honors in the graduating class of the Trey high school this year are taken by young women.

The salary committee and members of the board of education propose to equalize the salaries of the men and women principals. At present the latter receive about one-fourth less than the former.

Elevan young women were lately gradua-

At present the latter receive about one-fourth less than the former.

Eleven young women were lately graduated from the Woman's Medical College of the New York Infirmary.

Frances E. Townsley was ordained by a council of Baptist churches in Nebraska. This is the first instance, in modern times at least, of the formal setting apart of a woman to the office and work of the evangelical ministry. The Methodist Church, though it permits women to speak in its pulpits, has declined to ordain them. There have been a few women preachers, but none of them has obtained ordination. This Nebraska case is distinctly a new thing.

Gail Hamilton has a home near Gloucester, a delightful farmhouse which was her father's, and to which she has added some improvements. She has a fine library, and is confessed to be an excellent housekeeper. She spends most of her time with Mrs. Blaine, who is her cousin. At times she has been secretary for Mr. Blaine.

Dr. Earnest Gahl, Professor in the Royal Academy of Arts in Garmany had thirty wark

Dr. Earnest Gahl, Professor in the Royal Academy of Arts in Germany, had thirty years ago collected the names of a thousand women who had become self-supporting artists. Of these there were about thirty sculptors, two hundred engrayers, some architects, wood carvers, etchers, wax workers, and the remain-der painters.

arners, etchers, wax workers, and the remainder painters.

"The Egyptians," says E. J. B., in the Woman's Journal, "confided the health of the people to Isis, and the Romans entrusted the same to Juno. Esculapius is represented as having students of both sexes, and his daughter, Hygeis, was learned in medicine. Aspasia was distinguished for her medical writings, and in a later century, women were celebrated as teachers in the famous school of Salerno. In 1774, Anna Morandt Mazzolini died at Bologna, where she had acquired renown as a lecturer on anatomy in the University.

women on prison boards.

The following editorial from the New York Sun, having one woman's work as its text, applies to woman's right to a voice in the government. The argument is irresistible:

"Mrs. Josephine Shaw Lowell, who is rendering the public so much valuable service as a member of the State Board of Charities, has, among other things, given special attention to the subject of the improvement of our poorhouses and county jails. They have long been in a state disgraceful to a civilized community, and far behind similar institutions in Europe, concerning whose working we have abundant opportunities to inform ourselves. The herding together of men and women; the innocent with the guilty, and the idleness which prevails in these institutions, oftentimes produce a degree of degradation which is even worse than the evils they were established to relieve or correct.

"It is not long since we had a record of the careers of the descendants of one dissolute woman in the southern part of the State. For three generations this family, alwost without exception, took to vite and/crhminal courses, and for a considerable part of their lives were a charge upon the State either as paupers or criminals. They graduated at the poorhouses and county jails, and each generation took new steps downward. The public system of charity and correction, so far from educating them to better ways, really helped to nourish and aggravate their vicious tendencies.

"But even men and women who do not in-

educating them to better ways, really helped to nourish and aggravate their victous tendencies.

"But even men and women who do not inherit specially deprayed tendencies, must soon part with self-respect and acquire the habit of slothful dependence under our present plan of providing for the inmates of poorhouses and jails. These institutions, in truth, are schools of vice and crime, and a large share of their inmates come and go at regular intervals—ever their time, and return again and again, like an intermittent disease. It is in them that we are building up a permanent and steadily increasing pauper and criminal class; men and women who have lost pride, who have abandoned all idea of working for their living, and who beget and bear children who inherit their evil tendencies in an intensified form.

"Soon after she took office in the State Board of Charities, Mrs. Lowell undertook to awaken public interest in the condition of the jails and poorhouses, and to arouse the country communities and the county officers to efforts for their reformation. Though the facts she gave them were about long established institutions in their vicinity, they proved to be new and surprising in every case. As a consequence of this startling exhibition of bad management, some abuse have been remedied, and for a time at least the jails and poorhouses have been more carefully watched. But New York is still half a century behind in the cars of her jail inmates. The seres are imprisoned together, ideness prevails, and degradation inevitably results.

"As one remedy for existing evils, Mrs. Lowell advocates the establishment of refor-matoffes for women who are now almost con-stantly the inmates of public institutions,

whether jails, penitentiaries or poorhouses, and who perpetuate the classes of criminals and paupers, themselves belonging alternately to each. As they are now provided for they are constantly sinking lower and lower in the social scale; they are a burden on the working part of the community; they are teaching vice to all whom they can influence, and they are bearing children to practice it with inherited aptitude.

"Institutions of the kind proposed by Mrs. Lowell have been successfully tried in Indiana and Massachusetts, and in the Canadian province of Ontario, a reformatory prison for women is now being built. Through the efforts of Mrs. Elizabeth Fry, the prison system of England was much changed and improved more than fifty years ago. The jails, which in 1821 were in a condition analogous to that of our State jails to-day, became at least decent, orderly, clean places of detention. One of the great improvements brought about as long ago as 1823, was the placing of the female prisoners in the county, jails under officers of their own sex, and the entire separation of female from male prisoners. After a year's experiment of this plan in the prison of St. Lazare in Paris, the Frénch Government adopted it throughout the kingdom. "The Indiana Reformatory institution for Women was opened in 1873. It is governed by a board of (three women, and all the officers, except the physician and steward, are women. 'The success in the prison is witfout a parallel in prison history,' says the report of the superintendent five years after. 'Eighty two per cent. of those discharged have been reformed, and are now useful members of society; no runaways, and only one recommittal in five years.' The Massachusetts' Reformatory Prison for Women' was opened in 1877, and its board consists of three men and three women. The State commissioners of prisons say, in their report for 1879: 'Two years of experience has demonstrated conclusively that an institution of this kind can be successfully managed and controlled by women.'"

"Mrs. L

successfully managed and controlled by women."

"Mrs. Lowell presents statistics to show
now large a percentage—more than a third
—of the women arrested and convicted in the
State are under twenty-one. They are of an
age that 'unaxes reform possible and probable,
and she urges the establishment of institutions which shall engage in their reformation. The ordinary jail only sends them a
step lower in degradation."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, o can be ordered through, the office of the RELIGIO-PHILO LOPHICAL JOURNAL.]

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SPIRITUALISM IN ANCIENT AND MODERN Times—Chronology of the different religions and beliefs reliding to spirits of ancient and modern people. Paris, France, 1885. (Not translated.)

This is the title of a very interesting and instructive book, by Dr. Wahn, officer of the Legion of Honor, and (restired) leading physician of the military hospitals. Paris.

We cannot better give an idea of the work than by translating a portion of the prospectus:

Before speaking, of modern Spiritualism the author has cast a refrespective glance over this doctrine, and in the first part of this book he makes a chronological review of the history of all religions, and going back as far as possible in history, he finds, ladai incontestable proof that spiritualistic deas (belief in immortality) and even Monothelsm, have always existed among the most ancient irilizations.

In examining the books of ancient India the author has found legends, so identical with those in which the evangelists trace the birth and life of Jesus, as to make it evident that these records of the erangelists are but a copy of the Hindoo legends religion, but in reality if has gained but \$35,000,000 of backrat of the origin of Christianity. The priests of this form of religion declare it to be a universal religion, but in reality if has gained but \$35,000,000 of Buddists. The suthor compares the Bible Genesis, with that of the Rigreda, of which the Bible Genesis is but a disfigured copy. In the second part of the book the author shows the beliefs of different peoples of antiquity concerning dod and spirits, and in spiritual communications which has existed in India from time immemorial, exists to-day under different forms, and that there, as in America, spirits, when evoked by powerful mediums, appear, in human form and looking exacity as they did when living upon earth. The author then shows that there is nothing miraculous or sup

THE FUTURE OF EDUCATED WOMEN. By Helen Ekin Starrett. Men, Women and Money. By Frances Ekin Allison. Chicago: Jansen, McClurg & Co. Price, 50 cents.

Frances Kin Alison. Chicago: Jansen, McCiarg & Co. Price, 50 cents.

Mrs. Helen E. Starrett, who occupied the position of editor of the Weekly Magazine through its entire life, is the author of an interesting essay entitled "The Fatter of Educated Women." Her sister, Mrs. F. E. Allison, has written, upon "Men, Women, and Money." Jansen, McCiarg, & Co., have gotten these two essays out in an attractive little book. These subjects are of great interest to all thinking people. The essayists are qualified by long experience to write upon these subjects affar. Starrett believes that when women are better paid for their habor, the better it will be for all concerned. She argoes that women should share the purse of the family as well as other cares; that then we shall have better economy displayed, because of their better knowledge of the value of money, and of the power its possession gives. Every one knows how much more economical a woman is who has earned money before her marriage. vame of money and or are worker of the worker of the woman is who has earned money before her marriage. Mrs. Starrett speaks in a most charming manner of the women who make their own homes, having neither husbands nor children; but she holds the home where there is a family of father, mother and children, in the highest esteem, and finds there the most exalted happiness for woman. Mrs. Allison's essay is largely in the same direction, but treats more particularly of money. She maintains it should be held jointly by hasband and wife. These essays will be read with interest and profit.

FUN AND WISDOM EARNED BY TWO CITY Boys in a Summer Vacation. By John C. Hervey. New York: John B. Alden.

A handsome little book of 115 pages, in which the ignorance of city and beautry life in those who have only lived in one or the other place, is vary nicely portrayed. The langhable mistakes of these boys and the iricks played upon them by those in the country who are ever ready to practice impositions upon the ignorant, are only surpassed by the impressions they made upon the minds of the boys in rousing their better natures through the influence of the friends who had them in charge. The blunt good sense of Mr. Balley and the honest integrity of Praser come prominently to the front all through the work. Freeywhere the good and the bad are contrasted in a strong light.

AMERICAN STATESMEN. SAMUEL ADAMS. By J. K. Hosmer. Price \$1.25. Houghton, Millin &

J. R. Hosmer, Price \$1.50. Houghton, shiffling Co. Beston.

This is the thirteenth volume of the series of American Statesmen, and one which loses nothing in the interest of either subject or treatment from those preceding it. The fact that the author is a Western man --Prof. Hosmer occupies a chair in Washington University at St. Louis-affords no ground for the apologetic strain in which the preface to the work is written. The author has shown himself quite competent to deal with the subject he book's contents, and the amount of research and information which have gone to their collection; and the bantering, apologetic tone of the preface detracts from the dignity of the work, though not a degree to mar its real usefulness as a valuable piece of biographical writing and, useful book of reference.

biographical writing and useful book of reference.

THE SECRET OF DEATH, and other poems. Edwin Arnold. Boston: Boberts Bros. Price, \$1.00.

We have here another collection of poems, written by the same original and practiced hand, which gave the world. The Light of Asia." but which does not, it is needless to say, reach the high altitude, either of thought or art, which that great work attained so suddenly and deservedly. No poet can always, or often, appear at his best, or repeat at will the supreme effort which whis at a single stroke fame and success. The title to this latest collection of Mr. Arnold is taken, from the opening poem, a translation from the Sarskrit, or more properly, perhaps, a paraphrase or readaptation. The poems which follow include many topics gathered from Indian love and tradition, but the majority deal with themes more near and modern. A dedicatory sonnet to the poet's daughter Rate, forms one of the most graceful features of the book.

book.

PELVIC AND HERNIAL THERAPEUTICS. Principles and Methods for Remedying Chronic Affections of the Lower Part of the Trunk. including Processes for Self-Care. By Dr Geo. H. Taylor. New York: Jpo. B. Alden, cloth, 75 cents.

Ender the heads of Principles, Processes and Practice, Dr. Taylor has presented many new ideas. The work is devoted to massage, but substitutes largely matchine movements in the place of hand work. While many mechanical changes can no doubt be effected by the use of his appliances, so far as vital action is concerned, it must all be worked out of the patient operated upon, as no vital or humanized magnetism can be imparted from the machine. The patient operated upon, as no vital or humanized magnetism can be imparted from the machine. The work will exactly meet the demands of those who are unwilling to admit there is any curative power in magnetic treatment aside from the motion to which the parts of the body operated upon are subjected. To such this work will present the royal road to health.

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We have here a new and popular edition, neatly bound and printed with good type and paper, of a work which ranks among the standard productions of its class. Its appearance is particularly timely just now, coming as it does from the press at about the same date as the new biography of Miss Martineau, published by another firm and noticed at once. The book contains as an appropriate frontispiece, an engraving of Miss Anne Whitney's status of Miss Martineau, which was unveiled, with appropriate cyclopeoles, in the Old South Hail, Dec. 26th, 1883, before a large and distinguished audience; Mrs. Mary Livermore presiding, and Lloyd Garrison and Wendail Phillips adding their word of praise among others.

PINK AND WHITE TYRANNY. By Harriet Beech-er Stowe. Boston: Roberts Bros. Price, 50 centa er Stowe. Boston: Roberts Bros. Price, 50 centa.

We have here a reprint of one of the minor productions of a famous and loved writer, which she, herself described in the preface to the first edition as not a novel in the general sense bt that term, but "a little commonplace history of one man and one woman, living straight along in one little proasic town in New England." The paper covers of this new and cheaper form are of white, ornamented with rose-colored bands illustrative of the very original and suggestive title.

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Mr. Dorman B. Eaton is to give in the July num-ber of the North American Rection the results of his two years' experience as chief of the Civil Service Commission.

Dr. Wormley, in a recent work, concludes, as the result of a most searching study of the bloods of forty different mammals, that "a microscope may enable us to determine with great certainty that a blood is not of a certain animal, and is consistent with the blood of man; but in no instance does it in itself enable us to say that the blood is really human or indicate from what particular species of animal it was derived. The statement has a high medico-legal importance.

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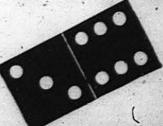


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tinguish between editorial articles and the communica-tions of correspondents.

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CHICAGO, ILL., Saturday, June 27, 1885.

A Public Vehicle.

Readers whether continuous or occasional will please remember that the JOURNAL, like other newspapers, is a vehicle for conveying a miscellaneous collection of facts and opinions to the public.

The Journal does not necessarily endors these alleged facts or agree with the opinions; indeed, space is often given contributions which are partially or wholly at variance with its convictions. Editorial silence as to any particular article is not to be taken as an evidence either of approval or disap-proval. Readers who are familiar with the editorial columns know the views of the JOURNAL and can judge for themselves wheth-er those views are in accord with any particular matter finding place in its pag

Does Demonstrated Truth Hinder Religious Life?

A late number of Unity has the following paragraph:

paragraph:

The RELIGIO-PHILOSOPHICAL JOURNAL has another heary plece of exposure and purification on hand, namely the pricking of the "Madams Blavatsky" bulloon. It seems quite clear that this priestess of theosophy has been striving to establish, a faith in spirits by some very dexierous material manipulation. See the above paper for June 6. Tols is a high but sad and thankless task that our exchange is called upon to perform so often. Oh! that we might more feel that it is more the mission of religiou to lead men to do divine things, that they may feel that God is a reality, rather than to argue his existence and to prove his being; that it is religion's mission to show how much-better it is to live worthy of limmortality than to demonstrate immortality to the unworthy.

Our Unitarian neighbor is not unfriendly far from it indeed, but the above quotation from its columns shows a singular want of comprehension of our method and spirit and

Our exposure of Madame Blavatsky is an unwelcome yet necessary task. Consulting merely our sellish east such work would be left unione, but when gold people, Unitari-ans as well as others, are hisled by these Theosophic pretences, it is well for them to know that it is not all gold that glistens in that oriental distance.

It is high time for Unity to know that the ethics of Spiritualism is based on the truths of the soul, and not on any outward author-ity; that we go back to spiritual laws which abide forever within us, and are in and of the infinite Being as well, as did the Quakers and Channing and Parker, while we believe that later psychological study has shed new light on these profound questions of duty and

In such ways as we could reach wishing them better—we have steadily sought to lead readers "to do divine things," "to feel" the Divine Beauty and thus to lift the daily life to a higher level of purity and harmony, of moral courage and power for practical good; but argument and proof have their due place also, and it has never occurred to us that they weaken intuition or emotion. In fit oportions these all help and balance each proportions these all nelp and parameter of their; and even our good neighbor Unity sometimes argues and proves vital truths.

We confess to a total inability of appreciations of the closing as-

ing either wisdom or sense in the closing as-sumption of *Unity* to the effect that "it is religion's mission to show how much better it is to live worthy of immortality than to

emonstrate immortality to the unworthy."
Truth is for all, none are unworthy of its
elp, none fail totally to gain benefit from it. Jesus preached to the poor and was tender to the despised magdalen. His wide compassion saw no "unworthy" hearers of the word he spoke. Is it any hindrance to a life "worthy of immortality" to be able possibly to "de-monstrate" its truth even to the vulgar and thoughtless? Are they unworthy to be reach thoughtless? Are they anworthy to be reached in that way? May not such demonstra-tion help them? Can it harm them? May

not a fact stir souls not well reached otherwise, and so open the way for thought and spiritual growth? The sun shines for all none are unworthy its blessed light. Are any unworthy of "the light that never was on land or sea"—light from the Spirit-world? We have always held immortality as a truth of the soul, an indestructible part of the warp and woof of his spiritual being. Does the proof through the senses, of this truth of the soul, weaken it? Is it not rather "con-

firmation strong as Holy Writ"?

Buckle says that Newton's discovery of the law of gravitation was an intuition flashing through his mind when he saw the apple fall in his orchard. For twenty years he demon in his ordard. For twenty years he demon-strated and verified it by experiment, and thus made it strong and clear. Was it not wise in him thus to demonstrate his intuitive dis-covery? That is indeed a poor and fragmentary philosophy or religion which ignores or underrates either the value and need of the truths of the soul, or of their demonstration and confirmation through the senses.

Alfred R. Wallace in a late article on Spir itualism in the North American Review, said itualism in the North American Review, said:

To the teacher of religion it is of vital importance, since it enables him to meet the skeptic on his own ground, to adduce facts and evidence for the faith be professee, and to avoid the attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of agnosticism and materialistic science. Theology, when vivified and strengthened by Spidtualism, may regain some of the influence and power of its earlier years.

We may add that Liberal Christianity, with the Bible or gread as authority, and no mira-

no Bible or creed as authority, and no mira-cles of old supernaturalism, especially needs to be "vivified and strengthened by Spiritualism," that it may escape the fog and chill of doubt and materialism.

Surely it needs to get over the absurd no tion that the demonstration of immortality, or of any other truth, hinders religious life or lowers the standard of ethics or conduct. and is unnecessary labor wasted on un worthy human beings.

Sweet and sacred, natural and divine, are the demonstrations of immortality, which the facts of Spiritualism give us. The ethics of Spirituatism grow higher in the estima of Spiritualism grow higher in the estima-tion of right thinking people as better un-derstood, and for that understanding we can work and wait, "without haste and with-out rest." It comes slowly, as the best fruits ripen latest, but it is sure to come

Spiritualism in the Scales of Swedenborg

Sermons are not always, perhaps not usually, the fairest discussions of their subjects The temptation to make brilliant or effective points, to kindle mere feelings, to delight the imagination, or even to fall in with the ap-parent current of popular sentiment is too strong for many preachers. And with others their ardent sympathies with their sect are all commanding. Yet, in these days only the preacher who can rise above these influences and manifest a paramount, love for truth can hope for the most profound respect and the widest influence among his fellow citizens.

We wish we could say that the Rev. Samuel C. Eby of the New Church Chapel (Sweden borgian) of St. Louis, has, in our opinion, en titled himself to this high regard. In a sermon recently preached by him and published in the St. Louis Globe-Democrat, he has not so much discussed Spiritualism (which he is pleased to call Spiritism) as vehemently as-We have heard his effort spoken of sailed it. as "an able arraignment of Spiritualism." Perhaps it is as compared with the average pulpit assault. But it certainly is not dis eriminating; and much of it pelled to regard as either unintelligent on

the subject or grossly unfair.

With many of the introductory thoughts of the discourse, setting forth some of the ground faiths of Swedenborgianism, we have no quarrel. That system, amid much that to most minds seems unintelligible, holds important religious truths; and among them the reality of man as a spirit and the off-spring of the Infinite Spirit, his unbroken continuity of life after the change that we call death, and the fact of spirit return and com munication with mortals. These the preacher presents, and if, like Swedenborg himself, he had frankly admitted that these returning spirits were some of them exalted in character as well as some of them deprayed he would have shown himself more intel-ligent and candid. But throughout the sermon we find no acknowledgment that good spirits do communicate with man; that pure, serves to communicate with man, that pure, benevolent, sympathetic ones reveal them-selves to him in any way that can be recog-nized by him. That we are unconsciously associated with both angels and devils by associated with both angels and devise by virtue of our spiritual nature he must, as a good Swedenborgian, admit. But that we can have conscious intercourse with the good, or the good conscious intercourse with us is by implication, if not in plain terms, deuted. It would have been more to the preacher's credit distinctly to assert his position than adroitly to insinuate an opinion that he cannot maintain. If he thinks this criticism unjust we desire him to answer distinctly the question, Do good spirits ever reciprocat conscious communion with mortals? an important question, and one not to be evaded by insinuations that all conscious or onal communications of mor tals with spirits must be only with evil on This, if it could be proved, would be the death blow of Spiritualism, as its opponents plainly perceive. Why not then roundly asdeath hlow of Spiritualism, as its opponents
plainly perceive. Why not then roundly assert it and above all prove it? Why resort
to such poor equivocations as these? "The
higher that men and women rise in the regenerate life the further are they removed in
their consciousness after death from the
scenes of our sordid motives and low activities." And again: "Regenerate or truly spiritual men, when they pass into the spir-itual world find other business than haunting the back alleys of animalism." If this means simply that they could have no sympathy in low pursuits, it is only a self-evident proposition. But if it means, as the con-nection implies, that they will not come into communication with us even for high and benevolent purposes, it is not merely a groundless assertion, but one largely contradicted by facts and even by Swedenb ian facts. Does not the preacher know this? And is not this knowledge the very reason

for his equivocations?

We are willing to stake all the truth and value of Spiritualism on the one question, Do good spirits communicate with us? Will the Rev. Mr. Eby take up our challenge?

Does he, or does he not, deny this? We cannot extend our notice of this ser-mon to all its remarkable positions. Some of them will strike every reader at once as very singular. For instance, when the preacher says he has "not the slightest interest in the truth or faisity of the claims of spirit-ists," we cannot but ask. For what end then this sermon? Does he mean to say that th great question respecting the fact of spirit communication which he admits "is commanding a vast deal of attention throughout ur country," and he might have added throughout the world, is to him unimpor-tant? That if only the communications to Swedenborg be received, it matters not what Swedenborg be received, it matters not what is thought of all others? This would seem to be precisely his view; for headds: "Wheth-er true or false they do not in the least affect the position and philosophy of the New Church" Indeed! Then that position and philosophy are final. Swedenborgianism is a completed revelation, to which no word of spirit can add a helpful thought and from which no tinge of error can be taken. happy infallibility is here! The Roman Pontiff's cannot surpass it. "For the sake of argument," he says, "I may be allowed to believe every medium to be honest, every scance fair and square, and every message to come from the world of spirits, in other words, that the phenomena of spiritism are words, that the phenomena or spiritism are genuine communications from the dead." Yet, with all this, "the position and philoso-phy of the New Church would not be in the least affected." So complete and authorita-tive were the revelations through Swedep. borg; so untrustworthy all others since. Or, as before, no good, enlightened, helpful spirit can communicate anything valuable to us It is not of the least consequence what other seers than Swedenborg may see, or other philosophers than Swedenborg may teach. In him we have the truth, the whole truth and nothing but the truth. Or, in the strong and self-satisfied words of the preacher, which none of ours could in exposition of them surpass, and indeed no bigoted sectary of any name excels: "In Swedenborg's volumes we have a philosophy and theology which in their lucidity, (i) strength, dignity and comprehensiveness dwarf every other philosophi-cal and theological system into Lilliputian insignificance"!

Cannot some of the stiffest and narrowest doctors of a theology outside of Swedenborg-lanism, much older and quite as incomprenensible, take a lesson in conceited bigotry from this?

Of our preacher's real knowledge of the facts of Spiritualism and his ability to form any sound judgment or inference from them we may get some idea from the following: "I have heard," he says, "of no phenomena in connection with Spiritism I could not believe in, and I know of none that might not be sheer sleight-of-hand frauds." This is to say that the reported phenomena are entirely credible as the work of spirits, but yet could all be explained as mere trickery! He can-not stand with the materialist and denytheir possibility no matter what the evidence They are to him things which could be proved on adequate evidence. The question is only of the adequacy of the evidence—which so far is common sense. But of the existence of any such evidence he is or professes to be unaware; which at this day is little less unaware; which at this day is little less than uncommon ignorance. Many persons otherwise very intelligent are no doubt ignorant of its amount and value because their attention has not been sufficiently given to its examination. But such persons do not wisely assume the role of teachers on the subject. One who does this is inexcusable for not knowing that the world is full of evidence of the highest authority, leaving nothing to be desired in respect to quality or ing to be desired in respect to quality or quantity that these phenomena cannot be explained as "sheer sleight-of hand frauds." He who has not got so far as this in the study of the subject is not worthy to open his mouth

Many other errors fall from the preacher's pen for which if they are those of ignorance he is hardly less blamable than if they were wilful, so abundant is the light that the attempfing teacher may now enjoy. That Spir-itualists do not recognize "discrete degrees of life" or different grades of spiritual attainment in the next stage of our existence that they are "utterly materialistic;" "have not the first insight into the real laws of spiritual life" because they think they can "wit-ness spiritual phenomena with their physi-cal eyes;" that " nothing spiritual is proved by any material result;" (where then the evi-dence of the reality of God or indeed of man?) that "spiritualistic manifestations are utter ly worthless to a person of any rational or spiritual cultivation;" that "all that comes from Spiritism is the affirmation of bodies and passions beyond the grave;" that "spirit-ism opens the door to every sort of other world tyranny and fraud,""strikes at the heart

of human freedom," " means spiritual slavesuch random and baseless statements as the excusable calumnies. But he does not shrink from multiplying them ad nauseam. Spirit-ualism "confounds good and evil;" "ignores the idea of God, the eternal man," (the common Swedenborgian conception of God as in the form of man it certainly does ignore, or rather reject) and "hence its devotees might ock hands with materialistic scientists, and they might pursue an untroubled course to-gether, for the only difference is that spiritists affirm the existence of natural phenomena under conditions to which as yet the sci entist could not give credence." Does the preacher believe his own words? we are tempted to ask. That Spiritualists and "materialistic scientists" stand on a common ground, the former as materialistic as the latter, "the only difference" being that the former believe in certain natural phe nomena which the latter do not? What writers of Spiritualism has he read? Whom can be quote whose teachings do not contra-dict him—whether Spiritualist or Materjaldict him—whether Spiritualist or Material-ist? Both hold the same philosophy of spirit and of matter! Both the same theology, whether of God or no God, annihilation or immortality! "The only difference" is as to the genuineness of certain phenomena! But "Spiritism" is not the only thing that

falls beneath the preacher's battle-axe. Alas for the world when to the unspiritual, unbe lieving and uncomforting scientists and Spiritualists, birds of a feather and all on one common, low plane of ignorance of God and immortality, must be added Christian people of all sects except the Swedenborgian. "Spiritism," our impartial preacher tells us, "finds a sad justification" (we are glad to learn it finds a justification, though it be a sad one) in the state of Christendom. It is a tremen-dous criticism on our "traditional religions." How many religions are thus included he does not say, but Swedenborgianism evidently is not one. Tradition has had no hand in that! But in the rest of "Christendom," a tolerably extensive domain, "the spiritual life as man's true life on earth is regarded with incredulity, if not contempt." Hear this, ye Presbyterian, Congregational, Epis copal, Methodist, Baptist, and several other hosts, so unhappily divided over matters more or less bard to settle and more or less unimportant, but all holding, as you believe, in common the "truths essential to salvation," "the faith once delivered to the saints," "Spiritism finds a sad justification" in your state. "The spiritual life is regarded am you with incredulity, if not contempt." it so? Do you feel it and mourn it? Or is this merely a sectarian calumny? And, worst of all, "there is not one of our old-time faiths that has a decent authoritative word to say over the coffin of the dead." Perhaps, after all, in this last sentence is the truest thing this ardent prophet of the New Church in all his long harangue has said—the, truest and the most important. For if it be true it is a tremendous indictment. That it can even be widely thought true is a most humiliating and embarrassing position for you. Pray consider it well. Is the charge true? Do not multitudes even of your own hearers believe it so? A religion that fails to convince great numbers of its life-long hearers of even the grand fact of their immortality—what can be done for it? Where shall it go for the "decent authoritative word" which the disciple of Swedenborg claims to have and af-firms that you have not?

The preacher who thus accuses you may himself be incapable of further enlighten-ment. His infallible oracle has spoken for him a century ago the first and last word of his faith. But is it the same, too, with you? Has heaven no further word of revelation to you than that contained in your "sacred oracles," which you believe to have spoken
"at sundry times and in divers manners"
for fifteen hundred years and now for eighteen hundred have ceased to speak? Shut ting your eyes so long as you can to every new successive disclosure of divine truth in the onward march of science, physical an psychical, resisting and ridiculing it till borne off your ground by the resistless flood

of the world's knowledge, have you come at last to this, that "neither will you be pur-suaded though one rose from the dead"? Alas, then, how dark the prospect for the world's illumination! The Swedenborgian's word, bequeathed to it more than a hundred years ago, cannot with all its confident claims. years ago, cannot with an its connect craims, count yet but a few thousand disciples in both hemispheres. That of "Christendom," eighteen times as old, and armed with all the strength of skillfully established organizations and time hallowed institutions, churches, colleges, schools of every grade and sort how many—not nominal—but sincere prac tical believers, can it muster out of the thou sand millions of the human family to-day? Would it not be an extravagance to say in a hundred?

Plainly the world needs still and needs as much as ever an overwhelming demonstra-tion of "the power of an endless life." Where

Does the Swedenborgian Church in St Louis make one convert to this all-important truth where Spiritualism makes an hundred?

Mrs. E. L. Watson lectured in Erie, Penn last Sunday; the three following Sundays she speaks at Chagrin Falls, Ohlo, Meadville, she spears at Congrin Fairs, Unio, meadvine, Penn., and Troy, New York, in the order named. She then goes to Philadelphia. A number of correspondents from Rochester, Cassadaga, and Columbus, Penn., speak in glowing terms of Mrs. Watson's reception in those places: she seems to have had an ova-tion wherever she has appeared.

Western Society for Psychical Research.

The increasing interest in psychical phenomena is very marked; and a most encour-aging feature is the improved attitude toward the subject on the part of scientists, members of the several learned professions, and educated people generally. During the past winter a body of learned and well known professional men, representing a dozen dif-ferent phases of feligious belief, have met once a month in Chicago to consider in an informal and friendly way the laws of mental action, the phenomena of Spiritualism and cognate subjects. While not much real in-crease of knowledge has come to those participating in these meetings, yet a spirit of candor, confidence and fellowship has resulted, and this of itself is no small gain.

In different quarters of this city and in various sections of the country, little groups have been employed in the same way, while here and there practical experiments have been undertaken; and the activity in these directions is daily increasing. Indeed the correspond-ence relating to psychical matters which has grown upon the hands of the editor of the grown upon the names of the earlier of the Journal during the past year has become a severe burden, yet one he will cheerfully carry so long as practicable. The work of the English Society as given

to the public in eight most interesting and valuable reports has been a steady stimulus on this side of the Atlantic, attracting at-tention in quarters where the subject has heretofore been held in light esteem or ignored. Last winter the American Society for Psychical Research was organized in Boston. Local societies have been formed in Phil-

delphia, Adrian, and several other places. Last month The Western Society for Psychical Research was organized in Chicago; the organization is now perfected and the Society is preparing for practical work. In organizing, the Constitution, and Rules of the English Society were quite closely followed, as they were regarded models hard to be improved upon. Below is given a list of the officers and council of

THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

President—A. Reeves Jackson, M. D.

Vice-Presidents-REV. C. G. TRUSDELL and PROF RODNEY WELCH.

Council-BERNE BETTMAN, M. D., JOHN C BUNDY, D. W. CHAPMAN, EDWARD T. GALVIN, A. REEVES JACKSON, M. D., EDWIN I. KUH, M. D., REV. L. P. MERCER, HON. W. K. MCALLIST-ER, J. H. McVicker, Orville Peckham, H. W. Thomas, D. D., Col. A. N. Waterman and PROF. RODNEY WELCH, Chicago; HON. J. B. Young, Marton, Iowa; F. A. NIMS, Muskegon.

Secretary and Treasurer-J. E. WOODHEAD,

171 West Washington St., Chicago.
This list of the Management shows the names of five members of the legal profession—including Judge McAllister of the Appellate Court,—four doctors of medicine, three clergymen, three editors, one chemist, one theatrical manager, and that of the superintendent of the Chicago Athenaum.

The list of members and associate mem-bers shows that the Society will have support from every leading religious sect, and from Spiritualists, Materialists and Agnost-

Though at present made up mostly of Chieago people, it is the aim of the Society to cultivate the good will and co-operation of men and women in all sections of the country who are interested in its objects and aims. Membership is not restricted to this locality. Many readers of the JOURNAL have during the past year expressed their hearty approval of our efforts in the direction of systematic, scientific research and they with many others will no doubt be glad to be as-sociated or adjusted in some way with the Western Society. Copies of the Constitution Objects, etc., will be sent on application to the Secretary. Letters of inquiry from sub-scribers to the JOURNAL may be addressed to the editor, or to J. E. Woodhead, Secretary of 'the Society, 171 West Washington Street, Chi-

Light of London says: "During Mr. Eglin-ion's recent visit to the continent he met, among others, the eminent French society artist, M. Tissot, whose attention was first attracted to Spiritualism by reading Florence Marryat's account of a materialization. M. Tissot seized the opportunity of Mr. Eglin-ton's tour abroad to commence a practical investigation of the subject, and so interested did he become in what occurred, that he has recently paid a visit to London for the ex-press purpose of continuing the inquiry. Apropos of materialization, a sensation is likely to be caused in society and the artistic world by the next picture from M. Tissot's pencil. The subject is, materialization as seen and drawn by the artist on the spot."

Preparations for the Michigan Camp Meettitling their holders to one fare for the round trip on all railroads in the State, when duly shown and signed by ticket agents, on Thur days and Saturdays in August, can be had by writing the Secretary. Mrs. S. S. Morey, Lyons, Mich.; and persons would do well to write her early. The promise for a successful and valuable meeting on the pleasant Pine Lake is good.

In answer to the inquiry of a correspond-ent, G. Canning, we will state that Zöllner was, on April 25th, 1882, apparently in the enjoyment of quite good health. He was talkenjoyment of quite good health. He was talk-ing in a jovial way to his mother while stand-ing at his writing desk at work. She went into an adjoining room to fix her hair, and in a very short time, hearing a violent thud, she immediately retraced her steps, and found her son lying on the floor, but already dead.

Orthodoxy Still Vigorous.

A widely prevalent notion exists that no genuine, old-fashioned orthodoxy is to be found nowadays, except in certain theological seminaries and some few back towns. It is therefore truly refreshing, actually exhilarating, to find a specimen bearing the trade mark of "strictly pure" and manufactured right here in Chicago. Our esteemed Pres-byterian cotemporary, The Interior, is ortho-dox, and glories in it. No half-and-half stuff, no new fangled revisions, no substitutes for hell and eternal damnation will find buyers at the Interior office. The editorial pen in that office is a good stout stub and twist, and is wielded by stalwart men to whom the making mince meat of a Beecher is a mere warming up before beginning the day's work

Beecher can fill columns in the daily pa pers from Brooklyn to San Francisco with his evolution sermons, but he can't throw sand in Brother Gray's eyes with impunity. Here is the way the invincible Gray goes for Beecher in the leading editorial of last week's

Interior:

A new play has been put upon the boards of the Plymouth meeting-house in Brooklyn. The star actor there has a papeared in a new role. The title of the latest sensation is: Inspiration means Evolution. As man was evoired from a tadpole, and that is what is meant when it is written that God breathed into him the breath of life, so the Bible was evolved from various old myths and legends, and that is what Paul meant when he said that "all Scripture is given by inspiration of God."

After quoting a long extract from Beech-er's view of the Bible, the Interior peppers it

thus:

Perhaps our readers can make more out of this long extract than we can. It seems to us, when stripped of its verblage, to teach that the Bible is inspired only as Shakespeare was—that it is a work of genlus, but no more a special work of God than any other book that he enabled ment ow rite—that it is divine only as the material universe is divine. What we call natural laws are ever uttering "Thus saith the Lord," when we see or feel their results. If a man fails and hurts himself, he has evolved the truth that there is a force which we call gravitation, and, according to Mr. Beecher, that evolution is inspiration.

man falls and burts himself, he has ereived the truin that there is a force which we call gravitation, and, according to Mr. Beecher, that evolution is inspiration.

The Mosale account of creation was not given, then, for our instruction, but for our amusement—not to tell us how the world was made, but only how men in the infancy of the race imagined that it was made. When the book that is "shooting out rays of light into all the world" tells us that "In the beginning God created the heavens and the earth," we are not to believe that he did, but only that some half-developed man, thousands of years ago, dreamed that he did. This extract is a fair specimen of Mr. Beecher's learning and his logic...

We have seen many attacks upon the plenary inspiration of the Bible, but this latest one of the Plymouth pastor is the weakest of them all? It is a jumble of words. Such ideas as we can discern through the dense verlages are both crude and self-contradictory. The preacher claims to have the highest reverence for the Bible, and yet he regards it as made up of "profane and old wires" fables," and in it is true and what is faise...

If evolution is true in the sense of those who reject the Mosale record, no one can tell whereunio man or the race may grow. And if we outgrow God's book as we grow, there may be very little fett of it a thousand years hence. The common sense of the world assents to this proposition—that if the Bible is from God it is all from him—that the Scriptures do not merely contain a divine revelation, but they are such a revelation. God made the Bible as he makes a tree or a man—every part belongs to and is essential to every other part. It is a wonderful living organism. The words are "spirit and life." The Collective word "liveth and abdeth forever." The Bible, as a whole, was never dearer to the hearts nor stronger in the confidence of men than it is to-day. The Protestant church accepts it as her infallible teacher and guide. She cannot consent to let critics and theorists out and carve it—as if

The Interior is a vigorous and ably edited paper; it probably voices the religious sen-timents and theological views of an hundred thousand readers. The old ship Zion still floats; though her sails are tattered, her hull leaky, and part of her crew groggy, yet Brother Gray sticks to her, and never will or-der the *Interior's* staff to lower their lifeastwise not while the subscription breeze blows steady and strong.

Reconstructed.

McVicker's newly reconstructed theatre will be opened to the public Monday, June 29th, when a new drama by Mr. John C. Freund, of New York, entitled "True Nobility," will receive its initial performance.

The practically new theatre will undoubt

edly be the handsomest, safest, and host comfortable in this country. Lighted throughout with the Edison incandescent electric light, and cooled in warm weather and heated in cold with an entirely new and practical system of distributing but and cold all this and tem of distributing hot and cold air, the au-ditorium of McVicker's will doubtless become the most delightful resort of the city.

The company engaged for the opening play includes some of the best known names in the dramatic profession, viz: Messrs. Robert Man-tel, Louis James, John Howson, Russell Basset, Harry Hawke, Luke Martin, Chas. Ma-son, Geo. Conway, Geo. Paxton and J. C. Fraund, the author of the play; Misses Viola Allen, Ida Vernon, Blanche Thorne, Etta Baker, Blanche Vaughn, Mamie Doud.

Early Closing on Saturdays.

For the past four or five years there has For the past four or five years there has been an effort among Chicago business men to close at one o'clock Saturday afternoous during July and August, thereby giving their employes a half-holiday. It is a move in the right direction and we hope it will generally be observed. The business office and editorial rooms of the RELIGIO-PHILOSOPHICAL MOUNTS, will be closed on Saturday. CAL JOURNAL will be closed on Saturdays during July and August, at 1 P. M.

Professor Riley's experiments with sever teen year locusts and grasshoppers have de monstrated that they are good to eat, and that if a person can overcome the natural preju-dice against them, there is no reason why they should not be considered a very choic luxury. There is retributive justice in this doctrine at all events. After the insects have eaten every thing within reach it is highly proper that mankind should eat them.

GENERAL ITEMS.

Walter Howell will lecture in St. Louis

Mrs. Isa Wilson-Porter has rooms at pres ent at No. 424 West Madison St. She will be there from 9 o'clock A. M. to 4 P. M.

Mrs. A. B. Severance of White Water, Wis. will attend the State convention in Milwaukee. Wis., June 26th, 27th and 28th.

Mrs. H. N. Read, trance medium, has re-moved to No. 16, North Ada street, between Randolph and Lake, where she will be pleas-

The seventh annual meeting of the Business Educators' Association of America, will be held at Jacksonville, Illinois, July 9th to 15th, inclusive, 1885.

Dr. A. B. Spinney is to leave Detroit to take charge of a Sanitarium at Alma, Mich., to be completed about September first. His permanent address is Alma, Michigan.

We have received a small and neatly printed pamphlet containing an account of the death and funeral of Charles Conger Roff, of Wat-seka. Ill., whose obituary was lately published in the JOURNAL. '

Mr. Edgar W. Emerson, the estimable young gentleman and popular test medium, is tak-ing a rest in order to be better fitted for his camp meeting engagements; wisely he takes his recreation in Chicago.

An immense stone bridge, constructed by Chinese engineers over an arm of the Chines Sea at Lagang, is finished. The bridge is five miles long, entirely of stone, and has 300 arches, each seventy feet high. The roadway is seventy feet wide.

During a recent speech in favor of crem tion. Sir Spencer Wells mentioned that an epidemic of scarlet fever broke out in a country town on the opening of some graves of persons who had died of that disease thirty years previously.

Gov. Hubbard of Minnesota, has made an excellent choice in appointing Mr. James T. Hale to the position of Municipal Judge of Duluth. Judge Hale is a young man of tal-ent and the son of our genial friend, Major Hale of Towanda, Pa.

We have had the pleasure during the past week of reading some letters to Mrs. Sarah A. Danskin of Baltimore, and Dr. Kayner of this city, detailing remarkable cures performed by them, and should be glad to publish but space will not permit. Magnetic healers seem to be meeting with good success all over the country judging from the testimon-

We have received in pamphlet form "Pump ing Machinery for Water Works," by Frank H. Pond, Mechanical and Hydraulic Engi neer, St. Louis, Mo.,—a paper read before the Engineers' Club, St. Louis, May 13th. It contains in a small space, eight pages, a large amount of information on the subject, and must prove highly interesting to enquirers.

Mr. and Mrs. W. H. McDonald of South Chicago, Ill., have been rusticating at Glen's Falls, N. Y., for some weeks. They are now at Saratoga Springs, N. Y., enjoying the health-giving and invigorating waters. Mr. McDonald in writing says: "I heard Mrs. Brigham lecture Tuesday evening, June 16th; it seemed as though she outdid herself. It was her closing lecture for the season."

Capt. H. H. Brown spoke during Maylat Bartonsville, Reading, Sheddsville and Bellows Falls, Vt.; June 7th, addressed the First Society of New York City, supplying Mrs. N. T. Brigham's place. The 9th, he was at Bridgeport, Conn.; the 11th, at Poquonvock; the 13th, he spoke at Leominster, Mass.; the 14th, he attended a grove meeting at the same place; June 21st, he spoke at Saratoga Springs. Between now and October he has only a few Sundays unengaged; for these ad-dress him at 223 Caroline street, Saratoga Springs, N. Y., his permanent address.

The Golden Gate is the name of a propose ekly paper to be started in San Francisc on July 18th, or as soon thereafter as practic able, by Mr. J. J. Owen, late editor of the San Jose Mercury. Mr. Owen advertises that he will devote his paper in part to the exposition of Spiritualism—though he does not use the word—and to free-thought, science, his-tory, etc. He invites the co-operation of Spiritualists, Freethinkers and Liberalists generally. The price is to be \$2.50 per annum His address is 2726 Howard Street, San Francisco. The JOURNAL-wishes Mr. Owen suc-

The Government Enton togist at Washington calls attention to the fact that the periodical cleads, or locusts, are due this year in not less than twenty of the States of the Union. Among the localities indicated for their reappearance are Jackson, Union, and Macoupin Counties in Illinois; St. Louis and Boone Counties in Missouri; Phillips County in Kansas; Green, Franklin, Columbus, Pike and Miami Counties in Ohio; Tippecanoe, Delaware, Vigo, Switzerland, Hen dricks, Marion, Dearborn, Wayne, Floyd, Jef-ferson and Richmond Counties in Indians; southeastern portion of Michigan; and the vicinity of Toledo. The visitation in the two first named States will be of the thirteen-year locusts, and in the rest those of the seventeen-year period are expected to appear.

Light of London, Eng., says: "It is with extreme regret that we have to record the passing away of Mrs. Makdougall Gregory, at her residence, 21 Green street, W., on Sunday last. She fied a sudden and painless death from breaking a blood vessel. She had been ill, but was apparently as nearly recovered as a lady of her advanced age could expect. She would have been eighty next August. There are few Spiritualists who do not owe

Mrs. Gregory a debt of gratitude for the fa-cilities for the investigation of Spiritualism which she unwearyingly, from the early days of the movement, placed at the disposal of her friends and acquaintances."

Walter Howell has been lecturing for the People's Society of Spiritualists in Martine's Hall, Ada St., this city, during the last five weeks. He finished his engagement last Sunday evening. His lectures were well re-ceived and appreciated. He received heart-feit thanks at the close of the meeting through Mrs. DeWolf and Dr. Kayner, and more mate rial aid as he left the hall; also a well-filled purse at a reception given him last Friday evening. Dr. D. P. Kayner will speak before the Society Sunday evening, July 5th, and Mrs. S. F. DeWolf will attend the conference and medium's meeting in the morning.

Several years ago during the speculative insurance mania, Joseph Reber, an old man was found drowned in Indiantown Creek, in an isolated portion of Lebanon county, Pa. It was afterwards developed that he had been killed, by his head being held under water, for the money on his life—several hundred thousand dollars. Five of his neighbors were afterwards arrested, convicted and hanged for killing the old man. The outside world has forgotten the crime and its terrible sequal, but the usually quiet people between Swatara and Indiantown Gaps are now nightly aroused by unearthly acreams along the creek, and trustworthy citizens declare that a strange figure is continually pacing up and down the pathway where the crime was com-mitted. It flies at their approach, and before it disappears shakes its head, points to the quiet waters of the creek, and utters a strange sound like a death-rattle. After nightfall the road is very little traveled. Several hundred persons have seen the supposed ghost. Some think it is the spirit of old man Reber, while many others think that it is one of the five who were hanged who was innocent, and who comes back to earth to trouble his persecu-

Inquirers and inquiries.

"M. A (OXON.)" IN LIGHT, LONDON.

NUMBER THREE.

From what has hitherto been said, it must not be imagined that the difficulties in the way of the inquirer are either exclusively those of his own making, or necessarily insuperable. I am bound to say, as the expression of my own belief, that there are some who never surmount the obstacles that lie in the way of a personal experience of the reality of these occult phenomena. But these are comparatively very few, and I can refer the game only to the action of the unseen agencies of whom and of whose methods I know so little. Most people who honestly destre to do so can, sooner or later, satisfy themselves of the action objectively on the plane of matter of some alien intelligence. But even then the difficulties are by no means surmounted. There are various motives that induce persons to engage in an investigation that is not free from risk. Of the risk they know nothing when undertaking the investigation. Some escape it altogether, by reason of their not pursuing the subject far enough. Some find themselves face to face with it unprepared, and suffer or escape as the chance may be. Some elect, knowingingly, to reckon with what may come, and penetrate beyond the domain of the Dweller on the Threshold, as occult writers call the guardian of the new world into which they wish to penetrate. But for all, whether they do or do not know it, there is a certain risk. Some seek, out of mere curiosity, to know something, by personal expérience of that about which the world is taking. There are not many ways open, and the experiences of the average public circle are more or less satisfactory in proportion as the mind of the observer is more or less critical. It is very seldom, so far as I am able to judge by experience, that mere curiosity does not necessarily imply any preparedness on the part of the curious inquirer. I again say that we are dealing, not with some problems more or less solved or capable of solution by a nimble mind on the plane of our ordinary-knowledge, but with spiritual things spiritually discerned, and

more of it they get the better for the cause of truth.

There is a third class, a very comprehensive one, that is attracted to the subject by a purely human longing for reunion with a lost and loved friend or relation. The instinct, so universal, is in fisself an evidence that the thing is possible. It is exact to say that every man has within him an instinct of self-preservation, whereby he preserves to its consummation his own earthly life; an instinct of reproduction, whereby he provides for the perpetuation of his race; and an instinct of reproduction, whereby he provides for the perpetuation of his race; and an instinct of immortality, which testifies to the potentiality within his race of future existence. To these must now be added the instinct which cabees a man, once the gates are ajar, to seek communion with those who have gone before him. As often as not he argues from his own conscioushess of immortality to their continued life, and he seeks communion with them. I believe that many, if not most, of the inquirers into Spiritualism are animated by deeires and longings such as these.

That some succeed, for they alone are the

judges, is manifest to all who read the records printed on the subject. How many others, far more exact and precise than any that see print, live only in the inner chambers of the heart to which a sacred and solemu experience has been granted, it is not for me, to say. They are rarely referred to, and surely are never dragged only for analysis and vivisection. But in a number of cases—the desire is not gratified, the longing is unsatisfied, and the bereaved mourner is fain to believe that it is not well that his aching, yearning when should drag his loved one back to this nether world. It is well if he adopts so reasonable a belief; but it remains that the affections, when deeply stirred, most strongly urge a man to seek an entry to the world of spirit, and also most frequently unfit him for a calm judgment on the results that he obtains.

Nevada prohibits boys under 20 years of age from carrying dangerous weapons.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures or the tag which contains their respective names and it they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Clairvoyant Healer.

D. P. KAYNER, M. D., the well-known Clairvoyant Physician, has again resumed practice and is located at 16 West Madison Street, Chicago, Ill. Send with lock of hair, handled only by the patient, prominent symptoms, and \$3.00 for examination and written prescription.

Business Botices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. D. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No 1927 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

The Knickerbocker Brace Co., whose advertisement appears in this issue, manufacture an article in their line which they claim to be equal to any in the market. Readers who need anything of the kind will do well to address this Company.

When the blood moves sluggishly in, the veins because it is loaded with impurities, an alterative is needed, as this condition of the vital fluid cannot last long without serious results. There is nothing better than Ayer's Sarsaparilla to purify the blood and impart energy to the system.

Spiritual Meetings in Brooklyn and New

The Church of the New Spiritual Dispensation, Brooklyn, N., bolds Sanday services at 416 Adelphi St., near Fution, at 11. M. and 7:30 r. M. Sunday school at 2 and Conference at 30 r. M. Bon, A. H. Dalley, Frendent; C. G. Claggett, Sec. Mrs. J. T. Little from March to July. Prof. J. T. Little Musical Director.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 48rd Street, New York. The Poople's Spirit-al Meeting of New York City, convene every Sunday at 2:30 F. M. and 7:30: evening, in Arcanum Hall, No. 57 West 2:5th St., conversith Avenue.

Saratoga Springs, N. Y.

The First Society of Sciritonists at Saratops Springs, N.Y.
will hold Memory and the Supermental Springs of Section 2 the Superme Court Essen, Town Hall; also on the first Mendag and Tuesday evenings of sach month, at which MenNeille J. T. Brigham will officiate.

H. J. BULLINO, Sec. H. J. BOEN Pres.

Kansas City, Mo.

The First Spiritual Society of Kausas City, Mo., meets every Sunday evening at 7:36, in Pythian Hall, corner 11th and Maio Street, Ir. E. G. Granville, President; A. J Colby. Secretary.

Lassed to Spirit-Life.

Passed to spirit-life from Harra Mills, Wis., May 20, 1885. Jesse Buchner, aged 69 years, 7 mouths and 16 days. He had been a lecture about 1855, and a subscriber to the RELIGIO-PHILOSOPHIC L. JOUNGL for several years. J. L. Potter delivered the funeral discourse.

Passed to spirit life, June 11th, at Grand Hapids, Mich. Mrs. Elfa Luette, in the 24th year of her non. Mrs. Sarat Graves officiated at the fungeral.

FANCY WORK Profitable and Permanent Employment furnished and deles and Misses at their sun homes so supple that a child in some old can learn in sea week. Send 10 cents for patterns and the particulars. INDUSTRIAL ART EXCHANGE, 103 W. 15th Street, New York.

MIND-READING AND BEYOND.

BT WILLIAM A. HOVEY.

This work contains, besides other matter, a compliation from the "Report of the Proceedings of the London Society for Psychical Research," with Illustrations. Cloth bound, price \$1.25.

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Voices from the Reople, AND INFORMATION OF VARIOUS SUBJECTS.

BY ALICE ROBBINS.

For the Religio-Philosophical Journal.

Dead! my baby my beautifut one! Lying so white at the set of the sun! Like some sweet ange! in strange disguise, Waiting God's whisper to bid it rise.

Then came the people and asked me where I had laid baby's linen all fragrant and fair, And I motioned them off with a gesture wild, No stranger, no hireling should robe my child.

I knelt low down by his dainty cot, And I prayed the dear Lord to forsahe me not, Did my crice and my sighing go up to His car? For I saw heaven open, and angels appear.

"O spare a poor mother this anguish!" I cried,
"Forgive my weak faith. I am crushed and dismayed,
Then the little cheeks dimpled—my heart was at

And I drew thy baby alive to my breast.

It was only a dream and I sobbed with delight, Only a terrible dream of the night! But for ever and ever my soul will know, The height and the depth of a mother's woe.

Daugerous Attempts at Mediumship.

In your article of last week, it appears that the Leeds Mercury, which was in my younger days, if I recollect rightly, the Northern organ of Wesleyan Methodism, has, through its Paris correspondent, picked up a preity little story, which will be greedily, swallowed by the plous Wesleyan readers of the paper, and duly set down either in pulpit, in private conference or general love-meetings to the credit of his Satanto Majesty.

picked up a pretty little story, which will be greedily-swallowed by the plous Weeleyan readers of that paper, and duly set down either in Julpit, in private conference or general love-meetings to the credit of his Satanic Majesty.

The vertest tyro, who has ever attended a circle for development, will know the danger attending a science, where the sitters are more bent on the sensational than on the really spiritual development of the individual. Ask of the thousands who fave either through planchette or table-lifting or table-knocking, as to what sort of messages they have received at first starting; from, whom they have received at first starting; from, whom they have received them? and whether they would ever dream of publishing the messages deliveted.

A little learning is a dangerous thing; this truism can be applied to the investigation of Spiritualism with full force. "Nosettur a secila" holds good in Spiritualism, and any one knowing the proclivities of one attempting to get spiritual communications through a medium, can readily make a tolerably good guessas to what the nature of the communication will be: the gambler will find his type amongst the unseen, and so will the sensualist and the drunkard; and if the afters are foolish enough to act on what they hear, without using their reason, they will have cause to rue. The plous bigot of any and every creed and religion will be fooled to his heart's content, and and confirmed in his orthodox, whatever may be its apparent absurdity. The above is the danger to those, who are anxious for spiritual manifestations, but who are fool by nature qualified ever to become sensitive or mediums; but in such cases they can help themselves; they need not, unless they like, attend to what is told them, nor need they fear consequences, except from their own free choice.

But there is another class, happily for humanity in its ignorance, at present but comparatively a small number, which fills our private and our county Lunatic Asyluma, and nineteen-twentieths of whom ne

the proper means been used, they might in a few days, or at all events in a few weeks, have been restored to filberty.

The above class is made up of those who would, if properly developed become good mediums, but who, left to themselves are obsessed and become the sport of wicked spirits, and find themselves in all probability either inside the walls of a mad house, or figuring away as expounders of some extraordinary phase of religion. I refer to such as Mary Barton, the Madi of Keni, in the time of our Henry the Eighth: Eispeth Buchan, the funder of the sect of Buchanites. In Scotland, in the latter end of last century; Johanna Southcote, in the beginning of this, and others whom I could mention, who are still on earth. Those whom I have diamed, as well as several others have controlled, and one and all have told me that when too late, just before passing over to the majority, they discovered, that they were the tools and sport of wicked earth-bound spirits. I say, had they been properly treated, they would have been made useful mediums.

The plously orthodox may pily, the sneering skeptic may ridicule my assertion; but the day will come when Spiritualism, which is the development of a natural force, hitherto comparatively unknown, will be found the means, not of adding its very small percentage to the lunalic aspium, but of clearing hag greater part of the residue of its inmates, leaving therein only the idiot and cogenitally diseased. Nat, Tewill go urther; it will not only cure aberdance in silened from the count of bedlix allments.—A. T. T. P. in Medium and Daybreak.

Beecher's New Departure.

Colonel Bob Ingersed will not be greatly blamed if he lays the finitering ametion to his soul, admiting that he and other homans have souls, that some of the seed sown by him during the last ten rears has taken root in the vicinity of Plymouth Church, Brooklyn. Mr. Béechet's sermon of Sunday, June 14, is more nearly a Bob Ingersoil production than anything which ever fell from that distinguished preaching to which the infidel lecturer could object, though he might not put it in the same way.

In discarding the Bible as an inspired work, in casting aside the most striking points of the Mosaic records as fables unworthy of credence, and in denying that "in Adam's fall we shaned all," Mellecter has sought to knock the propa out of Christianily as it has existed from the first, and as the himself taught if for more than a generation. In its steed, he offers not much more than Ingention of another. Although only hinted at a syet, it is evident that he regards a future lite as received only to those who by the process of evolution in this world have rules disagrants on groat, no pain, no memory."

jority of human beings to "the great alws of nothingness, where there is no groan, no pain, no memory."

The motive of Mr. Beecher in laying down this mild and inviting form of religion is plain. He would have a new creed which would be so ample that no one need refuse to believe in it, and the mysteries which have so long been sumbling blocks to all but those of the simplest faith he would reject altogether. Such a religion he doubtless thinks would invite millions who now adhers to no faith, and in this way he would overcome the world. Unhappily for Beecher's theory, the fale of movements like his in the past given no assurance that the present departure under the auspices of one of the formost pulpit orators of the day will be more successful. It is the vigorous form of religion that thrives, and the system which asks the most of faith will always have more followers than the one which asks nothing. The elimination of faith from religion leads as surely to indellity as the needle turns to the pole. Mr. Beecher and his successors may pursue the evolution theory to their hearts' content, but they will not be Christians. They might as well renounce the whole thing and set up as philosophers. Christianity, as taught by Peter and Paul, was something tampide, which man, as a "religious animal," grasped tenaciously. He cannot lay hold of Beecher's and Bob Ingworld's cost-tails in the same way, and as a consequence be will not follow them much. He will be a Christian or he will be nothing.

It would be interesting to know how hong Mr. Beecher has held these risws, and how many orthodox sermous he has presched since he made up his mind that the whole scheme of Christianity was hand on fable and error.—Chrospo Heraid.

A compiler of statistics announces that there are

The Orion Meeting.

The Orion Meeting.

10 the Editor of the Retigio Philosophical Journal.

Much might be said of the Meeting of the list District Association of Spiritualists of Michigan, held at Orion, on Park Island, June 6th and 7th. As our report must be brief, I will relate a few of its pleasant features and events. Saturday, the 6th, was occupied in conference and the re-election of officers, the former ones again being re-installed at their posts of bonor and duty, with one exception—Mrs. George Emmons, of Orion village, was chosen as Director to fill the vacancy occasioned by title decase of Col. Barron, of St. Clair County. During conference many were heard from, and among those present we have the pleasure of mentioning, T. D. banakin, a young inspirational speaker of Cecil, Obio; Dr. Chapman, of Baltimore, and Mrs. Pearsall. Sunday forencon services opened with conference and concluded with the memorial service of Wm. Barron, of St. Clair, and J. C. Smith, our Father, of Metamora, both having but recently passed to spirit-life.

and conclided with the memorial service of Wm. Barron, of St. Clair, and J. C. Smith, our Father, of Metamora, both having but recently passed to spirit-life.

President Whiting first addressed the goodly numbers present that fair Sabbath morn, eaying: "There is no death." Full and free came the sublime truths of our philosophy, demonstrated by facts, until the veil that hides our mortal vision seemed, well nighted that the sublime truths of our philosophy, demonstrated by facts, until the veil that hides our mortal vision seemed, well nighted that the control of the control of the control of the true of Mount Vernoa, arranged for the occasion by Mrs. Owen, of Lapeer, by request. Mrs. Petrsuil, of Disco, followed with a brief eulogy upon the mora character and practical worth of the lives of the deceased brothers, including the memory of Sister Charity Gro. of Fondiac, and Sister Evans, of Lapeer, who are likewise but recent occupants of that better life, illustrating by the living examples alike of brothers and sisters, that Spiritualism is good and worthy to live by, and as truly soul-sustaining and cheering to die by. The afternoon of Sunday, waif possible, in advance of preceding sessions in interest. Bro. Ewell, of Romeo, touched sharply upon some points of difference between the old teachings and the new, and also rehearsed the progress of our organization. Mrs. E. E. Torrey, of Detroit, was held for a short time under the inspiration of three controls, who were seen and described by President Whiting. Mrs. Gillett, of Rochester, pastor of a Universilast church for years, whose husband has been a Spiritualist for over thirty-four years, then gave utterance to as beautiful thoughts as we ererheard fall from mortal lips. They came like music to the ear, thrilling our souls with burgets harmony, and uniting all in the bonds of universal brotherhood and united workers in the cause of humanolty.

By order of the Executive Board, we again amounce another meeting for the same place, at Orlon, on Fark Island. A f

Sturgls June Meeting.

To the Editor of the Religio-Philosophical Journal

To the Editor of the Religio-Philosophical Journal:

The Annual Meeting at Sturgis, Mich., came off as advertised. Mr. A. H. French, the speaker, finely sustained the reputation of these June gatherings for enjoyment and profit. A large concourse of Spiritualists, Liberalests and church people attended, and as usual separated with regret at the conclusion. The Free Church, which was the first meeting house ever erected for the purpose of Spiritualist meetings, was ornamented with evergreens and flowers. On the walls were displayed several suggestive emblems, The circular wreath's form reminded us of the complete round of, human experiseure. Its evergreen huse suggested that affection lives after the body falls, and that through the long ages to come it will never fade and die. And there was also the cross, not crected amongst Spiritualists as an emblem of superstillion, but as a symbol of that self-control which is gained through the life-long battle against animal passion and human selfishness. And there stood also on the wall back of the speaker's desk, the anchor, the symbol of firm and determined resolve, and unchangeable faithfulness to principle,—faith in the goodness of God, that anchor of the soul, sure and steadfast.

Mr. J. G. Wait presided as usual, and many from abroad took paryin the conferences which preceded the usual lectures. Mr. Harrison Kelly, who is now upwards of hirky years old, and quite blind, was insteadness and spoke cheering words. Mrs. Harrison Kelly was also present; she is ninety-sever pears old, and yet takes great pleasure in attending Spiritualist meetings, Oh! how much good is accomplished through the unchanging devotion to truth and principle of these who stand on the shining strand, while they watch and wait for the "boatman." May the murmurings of its wavelets prove the sweetest of music to their ears until it be drowned in the everlasting chorus of the heavenly choir.

What strikes people as one of the most pleasing features of these June meetings, is the good feeling and u

To the Editor of the Religio-Philosophical Journa;

As our great hotels are on the ere of opening, there is considerable bustle, and no small amount of hopeful expectation. Many of the private boarding houses are open, and I notice a great many strangers, rather more, I thuk, than is usual at this date. A good season is prophesied and every accommodation for guests is in most perfect order. Saratoga was never more grandly equipped than it now is for the summer campaign.

Our Society for spiritual instruction is also in a prosperous condition. We had a little break, but the machinery was soon adjusted. We have a social gathering at some private house heary every week in addition to our regular Sunday meetings, which are generally made very interesting. Lot evening this social gathering was held at the house of our newcomer, H. Lyman, formerly of Springfield, Mass., I think. The old gentieman, Mrs. Lyman, and a son constitute the famility with a most genial lady, Mrs. Bennett. The glorious principles of our philosophy have taken deep root in Saratoga. Mrs. Brigham has silenced all opposition, and we have only to be true to ourselves to be able to "hold on our way," When we have no speakers from abroad for Sunday meetings, we introduce subjects for discussion, several taking part and so making the meetings interesting.

Extracts from Rev. Henry Ward Beech-er's Fourth Sermon on Evolution.

MAN AND THE MONKRY.

There be men that say they never descended from monkeys, and many of them I think are right. Laughter. But whatever may be your theory, whether it is that or whether men were created at the bottom by special creation of the human race, one or other of these is to be held by every one, and either of them leads to like results. He began at the bottom, whichever theory of origin you may adopt. He is and has always been an unfolding creature, beginning at simple, going toward complex, beginning at simple, going at ward complex, beginning at simple, so the very last that he comes to anything like completion in action, in so far as ascent is concerned, in that system of secent by which man, beginning at zero, works to unit, and then doubles and quadruples, and goes on. At every ascending step which he gains he is condemned by all that is above, as measured by the deal. He is measured by what he has done, but is becoming superior. The doctrine of sturdness belongs to the human race. It does not stand simply in the history of theology, nor in hyper-philosophy, but in the organic structure of mankind. They must begin at the bottom and take the successive steps of ascent.

The creative idea makes what theology has called sin inevitable. One school of old theologians had long debates whisther six was not the means of greatest good on the whole. They were feeling for a fact. Where their mistake was was in calling relative imperfection or non-attainment sin. They called it sin, but it is past of the creative deep than and the called it sin, but it is past of the creative deep realed to the creative deep relative imperfection or non-attainment sin. They called it sin, but it is past of the creative deep relative them of the creative deep relative imperfection or non-attainment sin. They MAN AND THE MONKEY.

is fact. Where their mistake was was in calling relative imperfection or non-attainment sin. They called it sin, but it is past of the creative design that men should pass through these stages. They can't help it; it is compulsory. By far the greatest amount of sin in all ages has been infirmity. The deliberate and purposed violation of known dity is criminal sin, for which men are responsible—both body and soul. But a vast field of infirmity remains, and where men either through ignorance or by a twilight knowledge and by inexp-tiness in the use of powers and faculities have stumbled and suffered.

men either through ignorance or by a twilight knowledge and by inexp-riness in the use of powers and faculities have stumbled and softered.

OUR APPRENTICESHIP...

No man would ever say to an apprentice, putting a large cheet of tools before him, setting him upon a great building: "There, you will be held responsible for the right use of every fool there is in this cheft." Every rational man says: "You have got to be taught, and you are not responsible for not using them until you have learned how." Thirty different tools go to make up the human constitution, the mind; at teast thirty different faculities. If a man is not biameworthy who does not know, offnand, how to use a chest of tools, material and simple is he biameworthy who doesn't understand how to manage every one of these invisible and interfor faculities in the brain? He has got to learn his trade. His knowledge of how to live is learning a trade, the most complicated and difficult that ever was learned. No man learns it except by nestitutions, by public sentiment, by direct moral influence brought to bear upon him; the education of a man, how to unfold his nature in accordance with harmony in himself, with his fellows, with God; the knowledge of how a man shall ascend from the compulsion of animal instincts, is a trade which is not learned in a day and never was learned by the race in a day, but by slow-creeping centuries. Every household is an illustration of these facts. How much of that which is evil is the result of ignorance and of untrained sintulness? Suppose you should deal with your-children according to the idea that every man is responsible for the performance of his while duty from the very beginning. It would extinguish the household. You can't afford to treat your children on that theory. They are responsible just according to the line of their unfolding, not a step beyond that. Every school-legibling to go on that theory. They are responsible just according to the line of their unfolding, not a step beyond that. Every school-legibling

To the Editor of the Religio-Philosophical Journal

To the Editor of the Reitgio-Philosophical Journal.

Rev. Dr. P. S. Henson, an able Baptist preacher of Chicago, Ill., treated our people lately to a lecture on "Fools." With much earnestness he assured us that the lecture was not originally prepared for his congregation in Chicago, but he allowed us to infer that his denominational relations had given him an ample field for the study and illustration of his subject. No objections were offered to the inference. In fact I contess to having been a specimen for his study for about twenty years.

Mr. Henson is a gentleman of no mean deportment on the lectore platform. A manifest fault in his manner, greatly to the amorpace of those who went to hear, what he said, rather than to see what he did, is seen in his continued profusion of long armed, limper-jointed, broken-winged, unstudied gestures from head to feet. A sober, straight look into his face is tendered impossible by the constant rilp-flap of fist and ebow.

These faulta are really atoned for by the genial good mature and pleasant wit of Mr. Henson. He bears the conviction that he has compassed his theme. He knows all about "old fools," "young fools," "big fools," "ittle fools," "religious fools," "irreligious fools," "d'unken fools" and "sober fools," but he seems not to have known any of that most numerous class of fools whose title I am not here permitted to mention. He could not, however, close his very entertaining lecture without perpetraling the very common ministerial blunder of henouncing in unchristian terms a subject about which he admitted he knows nothing. "Old women mediums" and "spiritualistic fools" do not deserve his respect. "No spirits ever returned to this earth after their eyes had fallen upon the glories of heaven." "It is all wicked bosh and I warn Christians to file from it as from all eof the devil!" These are the expressions with which this part of his lecture abounded. I suggest that some Chicago and see if he has the courage to tell his people that the Bible stories of the fevil."

was never more groundly equipped than it now is for the manufactory minimal and the properties of the contract property of the manufactory was soon adjusted. We have a wood in fine form in a form the office of the country from the manufactory was been at the first happing Church in addition to duri specials. Sunday meetings, which are contracted to the country from the country of the country from the cou

250th Birthday of Newbury, Mass.

The Boston Globe says:
Jone 10th the citizens of Newbury, West Newbury and Newburyport celebrated the 250th birthday of the historic old town of Newbury, the seventh town in point of age in the Commonwealth of Massachnetts, Long before 930, the hour for opening the doors of the City Hall, where the morning exercises were held, had arrived, the steps and the street in front were occupied by a mass of people waiting to gain entrance as soon as the doors were opened. The hall was filled to overflowing so quickly that thousands who came, as they fondly imagined, in ample time, were unable to get anywhere near it. John G. Whittler, who could not be present at the celebration, wrote the following letter, which contains some items of special interest:

John G.-Whittler, who could not be present at the celebration, wrote the following letter, which contains some items of special intercest:

WHITTIR'S LHTTER.

"The prophecy of Samuel Sewall that Christians should be found in Newbury so long as pigeons shall roost on its oaks and Indian corn grow in Oddown fields remains still true, and we trust will always remain so. Yet, as of old, the evil personage sometimes intrudes himself into company too good for him. It was said in the witchcraft trials of 1692 that Satan baptized his converts at Newbury Falis, the scone probably of one of Hawthorne's welrd "Twice Toid Tales." And there is a tradition that inte midst of a beated controversy between one of Newbary's baileful ministers and his deacon who (anticipating Garrison by a century) sontred to doubt the propriety of clerical slaveholding, the adversary made his appearance in the shape of-a black glant stalking through flyfield. It was never, I be lieve, definitely 'settled whether he was drawn there by the minister's zeal in defence of slavery or the deacon's irreverent denial of the minister's right and duty to curse Canaan in the person of his negro. "More than two centuries ago when Major Pika, just across the river, stood up and denounced in open town meeting the law against freedom of conscience and worship, and was in consequence fined and outlawed, some of Newbury's best citizens stood bravely by him. The town took no part in the without craft herror, and got none of its old women and town charges hanged for witches. 'Goody' More and town charges hanged for witches.

Seeing and Hearing by Spirits.

Other of my spirit friends then engaged in the conversation (through the medium, Dr. Kenney), and said that under ordinary circumstances they are unable to distinctly hear us converse, and that we appear like apparitions to them, they only dimy perceiving our material bodies, and not perceiving our spiritual bodies, and not perceiving our spiritual bodies, and not perceiving our experiments of the presence of a good medium they can plainly hear us converse, and see us nearly as we appear to each other. The power to read our minds is very imperfect and unceiting. They perceive all material objects very imperfect apart from a good medium, and even with this assistance they see clearly only in his immediate vicialty. They assured me they-cannot read a word of a written page, or print of ordinary size, unless by the aid of a medium.

My father corroborated this testimony, and added that when we were apart from a medium he could often defect the meaning of certain words or sentences, and his ability to understand us was greatly influenced and determined by the conditions of our atmosphere. He can hear us best in mild, clear weather. Sometimes in bleak, bolstsrous weather he cannot hear a word we utter. He-depended more upon reading our minds, but even this is not always possible. He also said, that although they encounter these difficulties, as most spirits do, there are certain spirits who can both hear us speak and read our minds, perhaps at all times; but such spirits are especially endowed.

Through other reliable mediums what is here stated has been certified. It will no doubt startle

encounter these difficulties, as most spirits do, there are certain, spirits who can both hear us speak and read our minds, perhaps at all times; but such spirits are especially endowed.

Through other reliable mediums what is here stated has beda rediffered. If will no doubt startle others, as it did me, to hear it asserted that spirits cannot/perceive our spiritual bodies, and it was some time, and only after thorough investigation, that I accepted the assertion as truthful, it being at variance with my preconceived opinions, and I hope others will further pursue this investigation.

Another fact, perhaps equally interesting, I am able to state, which is that spirits at all advanced have great difficulty in conversing with each, other in our earthly atmosphere. They often are able to utter but a few sensences, or even words, when their voices sink to whispiers, and then utterly fall them. Those who are in the habit of visiting our earth can converse with each other more readily than those who are not, and as it is with them in hearing our conversation, their ability to converse with each other is influenced by atmospheric conditions, and in the presence of a good medium they can converse more easily than in his absence.—Dr. Croucit in Primitice Christianity and Modern Spiritualism.

For the Religio-Philosophical Journal

For the Heligio-Philosophical Journal Enting for Victory.

something better than nuts to crackin our stomachs, bringing nightmares on our beds; or the other extreme of fluid abominations, the legitimate progenitors of reutosity, grinning countenances and wiggling spines. Let us have healthy minds and bodies, and healthy livers inside the bodies; and when we are hungry let us have "something to eat."

Notes and Extracts on Miscellancous Subjects.

Robert Toombs is totally blind.

Ella Wheeler Wilcox has written 2,000 poems. Canary birds have been known to live twenty-five

The Indian population of the United States is es-timated at 360,000. The greatest depth of the sea is supposed to be

A woman is not of full legal age in Pennsylvania until she is twenty-one.

The height of the tallest mountain in the world is a little less than six miles.

An eagle kept in Vienna, Austria, died after a con-nement of 114 years.

Cheese, when excessively acid, is likely to produce liarming gastro-intestinal irritation.

The famous trotting horse Dexter is still alive and well. He is twenty-six years old. A Livingston County, New York, woman is the nother of twenty-seven children.

A Boston man, claiming to be a scientist, says if be earth is not bored full of holes it will burst. The Abyssinian alphabet consists of 208 charac-ers, each of which is written distinctly and sepa-

To a Anysaman appaneer consense of 20 charac-ters, each of which is written distinctly and sepa-rately.

In Los Angeles, Cal., a school house lot was re-cently sold for \$12,000, the city having pald \$200 for it in 1872:

Switterland abolished capital punishment a few years ago, but the effect was bad, and the penalty-was restored.

was restored.

Lawrence Barrett carries \$120,090 insurance on its life, Edwin Booth \$85,000, and Dr. T. Dewitt. Talmage \$60,000.

Corns and bunions may be helped and ofttimes removed by the constant employment of the oleate of copper, spread as a plaster.

The newly discovered Lake Mistassine, in Canada, is believed to be nearly as large as Superior. It was frozen over last winter.

All the goose-quill toothpicks are imported from France and Germany. They come in bundles of 1,000, and are in four sizes.

Sitting Roll has sent the Pape a present—a may.

1,000, and are in four sizes.

Sitting Bull has sent the Pope a present—a magnificent build not be correct with paintings, one of the scenes represented being the fight with Custor.

M. de Quatrefages stated recently that in Senegambla the inoculation of cattle against pleuropneumonia and small-pox has been practiced for centuries.

Codfish banks exist in Alaska so great in extent that they have never been completely outlined, and they must exceed in extent those of the Atlantic banks prehably in proportionate extent to the size of the two oceans.

banks prebably in proportionate extent to the size of
the two oceans.

An accident in a Melbourne foundry has led to the
discovery that plunging iron castings into a mixture
of treacle and water softens the metal to such a degree that it can be punched, bored and tapped as
readily as wrought iron.

The first strawberries picked in portions of Arkansaa, on what was observed as "Strawberry Day,"
were gathered by children, put in crates furnished
gratis by führchants, and distributed without cost to
various charitable and benevolent institutions.

In Norway every holder of public office is obliged
to declare his adhesion to the Lutheran or State
Church, but this requirement does not prevent persons who disbelleve the doctrines of that church
from obtaining official position. No scrutiny is made
of their professions.

Ninety years after the first guns of Concord and

of their professions.

Ninety years after the first guns of Concord and Lexington, there remained alive six of those who took part in some of the battles of the revolution that followed the Declaration of Independence, all of course, over one hundred years old. Bevolutionary soldiers were frequently met in the days of Jackson.

of course, over one hundred years old. Revolutionary soldiers were frequently met in the days of Jackson.

In the Gazette Medicale de France some details are given of the life of the great opium eater. Dr. Charles des Etangs. He used the drug for the firty years preceding his death, and as Jong ago as 1863 was able to take three and ofsequinter ounces of the drug at one dose. He wrote several medical works and some highly sensational political papers.

Water can be bothed in a piece of paper. Take a piece of paper and fold it up as school boys do, into a quare box without a lid. Hang this up to a waiking stick by four threads, and support the stick on hooks or other covenient props. Then a lamp or taper must placed under this dainty caldrom. In a few moments the water will boll.

The superstition which associates the dog's how with the approach of death is probably derived from the Aryan mythology, which represents a dog as summoning the departed soul. Throughout all Aryan mythology the souls of the dead are supposed to ride on the night wind with their howing dogs, gathering into likely throng the souls of those just dying as the pape by their houses.

A distinguished physician believes from his practice that infants generally, whether brought up at the breast or artificial, are not supplied with sufficient water, the find portion of their food being quickly taken up and leaving the sold too theirs to be easily digested. In warm, dry wather healthy bables will take water every hour with advantage, and their frequent fretfunkees and ries of temperature is often drectly due to their not having it.

The new Connecticut law against "flash" litera-ture, which has just gone into effect, imposes a fine of \$50 or less, and imprisonment for three months or less, or both, at the discretion of the court, upon every person who shall sell, lead, give or offer, or have in his possession with infent to sell, lend, give or offer, any book, maguzine, pamphlet or paper de-voted wholly or principally to the publication of criminal news, or pictures and stories of deeds of bloodshed, just or crime.

Lynch

Happy

As Beyised.

A place of punishment's a point Whereon our priestly friends agree all; Some call it Hades, others Heil, While late revieers name it Shed.

But who would care to pay their cash For prayer or mass, their souls to free all From Purgatory, or, perhaps, The yet more subterranean Sheol?

What fellow now will mend his ways, When preachers tell him that the be all And end all of his sinful aims Will bring him down at last to Sheol?

And what will his anathemas

Be worth, who says he wants to s
His earthly enemies condemned
To roast in that indefinite Sheol?

And who will get a healthy scare
And shun the place that men should fee all,
When those who now describe the same
Speak of it modestly as Sheol?

No, give us Hell. We know the word. That awful syllable can we all Pronounce with more of saving grace Than lives in those revisers' Sheel.

Interesting Incidents.

Interesting Incidents.

To the Editor of the Reingto-Philosophical Jodynan:

A family living in Denver, west side/ had a severe trial in eichness by typhold fever, in which three of the family died—the mother and two boys. Their names were Cox. The family was sick most of the past winter. One of the boys died and in less than a month the other died also. About the last of March the mother then died. A few days before she passed away she went into a trance for some hours (about-eight), and when she revived she stated that she would die soon; that she had been in the Sprii-world, and had seen her boys, and that they were happy; that it was a beautiful place and that she would soon make her home there. She requested her husband to take care of the rest of the children, keep them together and try to meet her in that beautiful land. In a few days she departed this life as she had predicted. She was a Baptist, and a good woman. She knew nothing of the spiritual philosophy. Those who attended her dying moments have no belief in spirit intercourse. When I asked if Mrs. Cox was in her right mind, and if she really saw things as described, the answer was, "Yes, we think she did?" Comment unnecessary.

An old sea captain pursuing his course over the come birds that flew over and around the ressel, and then darted off in a certain direction, then returning and doing the same thing again. The captain was in an impressible state and felt that he ought to change the course of his ship and follow the birds, which he did. After sailing a few miles he sighted a vessel in a sinking condition, and saved the crew and passengers, some fifty people. This story was related by a minister in a delication sermon many years ago, and the minister remarked that many opportunities were lost for doing good by people proportunities were lost for doing good by people not looking out for such chances or not cultivating an impressible condition of mind so as to receive impressions when they offer themselves.

Long years ago a cousin of mine, abou Editor of the Heligio-Philosophical Journal

Orthodoxy and Magnetism,

Orthodoxy and Magnetism,

Dr. Ellotson and Dr. Ashburner were, forty years ago, lecturers in the medical schools of the University College and Middlesex Hospitals, of which they were also, respectively, physicians. Becoming convinced of the truth of animal magnetism, they introduced it, as a curative agent, to the knowledge of their classes, under-the name of mesmerism, after Mesmer. Their colleagues, instead of investigating a subject of importance, so commended to them, for Elliotson and Ashburner were men of acknowledged eminence, denounced the innovation. The orthodox clamor they raised ended in the resignation of their posts. But, bold in their posts, and in the truth, they went on teaching mesmerism orally and in print. One result of this was the extensive literature on mesmerism which we have to-day, and the formation of a Mesmeric Infirmary. But there was another result: the medical journals took sides with orthodoxy; they "do the thinking" for general practitioners; and these orthodox Journals held up seeing these eminent physicians starved, figurally and any until the orthodox were satisfied by seeing these eminent physicians starved, figuralively speaking, out of their large houses, once so thronged with fee-paying patients, Dr. Elliolson, in poverty, was hospitably received by his friend Dr. Sims, under whose roof he died. Dr. Ashburner, under the same circumstances, shared in his wife's income, happily not too limited. He died, between eighty and ninety, near London, a few years ago. Both Dr. Elliotson and Pr. Ashburner were Spiritualists before they departed this life, recognizing that Spiritualism and Spiritualists have to pass through the same orthodox furnace as memerism and meemerists had done.—Light, London.

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Is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. It is an unanswerable argument as to strength and economy, while thousands testify to its superior bidodyprifying and strengthening qualities. A bottle of Hood's Sarsaparilla contains 100 does and will last a month while others will average to last not over a week. Hence, for economy, by Bood's Sarsaparilla.

To the list of hickough remedies, most of which concentrate the attention for a few moments, the Popular Science Manthly adds: "You say to your affected friend something like this: 'See how close together you can hold the tips of your foredingers without touching. Now keep your ebows out free from your side. You can get your fingers closer than that. They are touching now. There—now hold them so. Steady? By this time you can ask: 'Now, why don't you hickough?"

A French savant claims to have discovered in cot-ton-tree seed a new nutritious matter, presenting some most remarkable features in its composition. An analysis of the seed of the cotton tree, of which several varieties are cultivated in Bolivia, shows that this is the richest of all known grains in nitrogenous substances. He is convinced that cotton-tree seed will make a flour destined to take an important place

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venuve is N. K. Brown's Ess. Jamales Ginger.

A London physician has published some curious comparative statistics on the longevity of public and professional men. He found that the average age at Seath of the twenty-five most prominent American statemen during the last three hundred years was statemen during the last three hundred years was sixty-nine. The average of an equal number of English statemen was seventy years—practically the same. He thought the latter did more work at an edvanced age. The difference in favor of English, as compared with American, political life, was brought out by comparing the ages at death of members of the British Parliament with those of the United States Congress who died between 1899 and 1894. Of our Senators, fifty-nine gave an average of sixty-one years; one hundred and forty-six Begresoniatives svenaged fifty-five years, and the average for both was fifty-sight. The one hundred and twenty-one members of Parliament averaged dixty-sight years at death.

A Sensation | In Court

of relief is sure to follow the use of Ayer's
Sarsaparilla, and thousands thankfully acknowledge its good effects. Charles C.
Smith, Craftsburry, Vt., says: "I have local troubled, for a long time, with a humor, which appeared on my face in ugly pimples and blotches. Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world."

one who needs help is indeed fortunate who finds a triend. But he is still more fortunate who discovers that he may cradicate the poisons of scrotula from his been troubled, for a long time, with a humor, which appeared on my face in Scrotula is one of the most terrible of all ugly pimples and blotches. Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world."

Judge

of the feelings of Mrs. T. P. Cushing, 87
Suffqik st., Chesea, who, after being so
afflicted with Salt Rheum that her fingers
would crack open, and bleed and itch terribly, was cured by four bottles of Ayer's
Sarsaparilla. Mrs. E. G. Evans, 78 Carver
st., Boston, Mass., suffered severely from
rheumatism and debility. Ayer's Sarsaparilla proved a specific in her case. Francis,
Johnson, Editor of the "German American." Lafayette, Ind., writes: "For years
I have been subject to chronic affacks of
neuraligia, especially at the commencement I have deen singlest to current states we have a sores constantly discharged offensive matof spring. I have derived great benefit
from Ayer's Sarsaparilla." It has
on the 6th of March, and, oh, what a

Saved and

restored thousands. Walter Barry, 7 tholits st., Boston, Mass., after vainly trying a number of medicines, for the cure of lumbago, was persuaded to try Ayer's Sarsaparilla. He writes: "Your valuable medicine not only relieved me, but I believe it has worked a perfect cure, although my complaint was apparently chronic." Thos. Dalby, Watertown, Mass., has long been a sufferer from lumbago and rhemathem. So great has been his improvement since using

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continued trees little Page.

Into this sixth stage of your existence, that you be brought face-to-face with these facts, and that we bring power to spiritualize your natures sufficiently that you may enter into the full recognition of your life with ours. Remember also what we have already stated to you, that spirits in the seventh home work through agencies in the sixth, and that spirits in the sixth home work through agencies that are brought to bear in your fifth home, to which point you have attained. Were it not for the agencies in that seventh home that are brought to bear upon the sixth, the spirits there would not have the power to come forward and mingle directly with the sons of men as they now do; they would not have the power to draw on and materialize forces to make themselves consciously known. This is the point: that these spirits in coming back to you must make themselves known, must prove to you that they are individuals outside of yourselves; must prove to you by actual evidence that they are disembodied spirits in another stage of existence and possessing not only a knowledge outside your own, of that stage, but also of the condition in which they once lived, and in which you are now living; and to prove this they must enable you to see and hear them.

MESSENGERS.

These messengers of ours who are to do this work for the world must be those who, having lived a truly heavenly life, have sealed apoint through all their labor where they have but to turn their faces toward that seventh heaven, and the crown of that existence drops upon their beings; they must be spirits, who, having attained this spiritual altitude, voluntarily resign their home, leave the joys of their existence, knowing that has a lesser degree of intelligence than themselves. We cannot transmit our thought, intelligence and power to other spirits, for they have not the visdom and the knowledge requisite to obey when we say to them. "Go and do this work for such mortals; more in a large body over such a nation; tear down h

them, "Go and do this work for such mortais; move in a large body over such a nation; tear down here and rear new temples there." No spirit would have the nerve, power and strength to do this unless he had passed through all these phases of development which enabled him in knowledge, wisdom and power to do this through his own intelli-gence.

which enabled him in knowledge, wisdom and power to do this through his own intelligence.

A SPIRIT FROM SATURN.

In your midst to-day is an assembly of messengers of ours, and among them is a little spirit, taken from the sphere of Saturn. All memory of the glory and harmbay of his home is banished from his mind, and he begins his life upon your planets as little child; not to take on the imperfections and impurities of this life, but to grow up in the spirit atmosphere of the spirit planet. Bound closely to one human soul, whom he may ald, strengthen and sustain, this little spirit begins his work, having voluntarily given up his all there. There are more waiting, and so soon as any being here has developed his spirit up to a point where he is willing to do the work of God, willing to be unselfish, willing to be true, because thereby mankind may be benefited, whether he knows it of not, whether there is any spirit to describe it of not, there softly and quietly comes in obedience to this command some such spirit as that, leaving its home and dropping into the life of that one to sustain, encourage and uplift him. Mankind calls such spirits guardian angels, and so they are, guarding the life of the inner man that he may be strong and true to obey the dictates of the better life.

Every grand soul promulgating strong, moral truths and teachings, has his guardian angel, consciously or unconsciously. In every church where there is a noble soul who rises above the bondage of the church and remains only that he may help, uplift and be as a father to all such as lean upon him, there is a guardian angel attending and assisting him that he may help the multitude and the many. Oh! the unconscious force that breathes over you!

Clergymen at the Crossing of Roads.

or of the Religio-Philosophical Journal

In looking over the synoptical Journal:

In looking over the synoptical reports of the sermons deligered in New York, Sunday, June 7th, I was forcibly impressed that theology is very much tangled—at least some of the clergy are too near-sighted to correctly observe the pointing of hands at the crossing of roads. Mr. Beecher, on that day, preached at Plymouth Church his third sermon of the series. He unquestionably, more clearly reads the pointings at the crossing of roads, than most of his brother clergy; but the apologies he makes for speaking the truth are generally made in advance. Some of these remind me of the apology John Van Buren offered to a politician who was anxious to fight a duel with him. John vigorously criticised the political views of a gentleman belouging to his own party. He said the presence of the man in the party was so offensive, that several respectable blackmen had left the party. When called to an account for this, he acknowledged using the language, but said he had no possible reference to the offended gentleman. John was too wise a man to throw away his life on a political dispute, when an humble apology could settle the matter.

It has been a query with some as to how it is that the blood of a pig can cleanse sugar, while it requires the blood of an i ascible, foolish man to cleanse the honor of another man of the same sort.

I remember of reading a story about George Washington being knocked down by a gentleman to whom he had made a hasty re-

I remember of reading a story about George Washington being knocked down by a gentleman to whom he had made a hasty remark. In the time, while Washington was falling and getting up, it occurred to his mind that he had been too fast in what he had seld. He made the acknowledgment-extended his hand in Iriendship—saying to the gentleman: "If you'are satisfied, I am." If requires a man of large breadth and nobility of character to do that nuder such circumstances. And a man of still grander character, to say in the presence of a mob, howling for his life-blood, "Father, forgive them, they know not what they do." Among the statements made by Mr. Beecher, in his discourse of the 7th inst. he says:

"The divine Revelation, interpreted by wend, and from cloads of misconceptions. The Bible has been held in captivity by a false and unwarranted theory of inspiration which runs it against a thousand obstacles, and welling turns commentators into incellectual dishonesty. Mean have exercised their ingennity, and have indulged in all

forms of dishonest reasoning for the sake of maintaining what they believed to be literally the word of God."

All Spiritualists should thank Mr. Beecher for saying this, for they, perhaps, better than any other class of religiohists know this to be true. We know very well that some twenty per cent. of that book is, in an elevated sense, pure spirituality, while the balance of it is stubble and straw, bound up with truth—truth that is good and elevating for the soul of any human being. If there are, any men or women in the world who can comprehend and justly value the Scriptures, it must be those versed in spiritual philosophy—those who have been oft instructed by the higher intelligences of the Spirit-world. The distinguished preacher further said:

"On the theory of the plenary inspiration of the book, the Bible is already set aside. No honest man, making himself thoroughly familiar with the word of God, and belleving that the book was spoken directly by God, as man speaks to man, and that every word in it is divinely and directly authorized, can, if he be consistent, keep himself from going head first in to the gulf of inddelity. If he don't go there, it is because he is too stupid."

Those of us who have been much abroad in the world—mingling freely with intelligent men, pretty fully realize that the unwarrantable claims made concerning the Scriptures, together with the absurd doctrines founded on those claims, are responsible for most of the atheism, infidelity, agnosticism and irreligion, existing among so-called Christian nations. A religion based on assumed facts, not accompanied by authentic evidence—if its claims insult the higher judgment, turns reason out of doors, must inevitably land millions in either outspoken.

"It is the human race that has been inspired. The Bible, and every part of it was

derstand it. Mr. Beecher can't be far from the truth in saying:

"It is the human race that has been inselved first, and the record made afterward. While the human race was at its lowest stages, some result of experience would now and then become so widespread, that a man of large nature, feeling the impulse of the divine inspiration, was able to give it out as a truth."

T. Imman, M. D., author of "Ancient Faiths

a truth."

T. Inman, M. D., author of "Ancient Faiths and Modern," offered to enter the list against any learned man in England to prove that the part of the Scriptures claimed to be written by Moses, was not written until a thousand years after Moses was dead; but no man ventured to accept the challenge. There can hardly be a reasonable doubt but what most of the ideas, embodied, as Delife inspirations; was verbally handed along down for centuries before being gathered up in book form. Mr. B. said:

"The old popular notion of the inspiration and the said."

was verbally handed along down for centuries before being gathered up in book form. Mr. B. said:

"The old popular notion of the inspiration—what may be called the scholastic, theological notion—is this, that God said to a man. Sit down, and write what I am going to tell you, and the Bible was written in that way all through. This makes trouble for those who cannot reject the discoveries of science, for they are asked. What! are you going to dispute God's own word? But when the Bible is accepted as the record of the gradual and progressive unfolding of human knowledge in respect to spiritual and social things through wast periods of time, under Divine impulse, that difficulty vanishes... You say we will have lawlessness if the old fashioned coctrine of inspiration is taken away. Well, we have got it now. The doing away with the attempt to indorse upon God's government, things which we know to have sprung from the weakness of humanity, though the record of them is made in the Bible, would take—away the very weapons of inidelity to-myfrow."

I do not believe that infidelsor independent thinkers are at all anxious to oppose religion, in the absolute, but the weapons referred to are thrust in their faces, at the very threshold of religious temples, and they would have these offences against God and humanity removed.

Rev. W. H. Boole also preached on the 7th at the Willet St. M. E. Church. Mr. Boole said:
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Rev. W. H. Boole also preached on the 7th at the Willet St. M. E. Church. Mr. Boole said:

"I am not concerned to prove the Bible true, but merely to show that its plain statements on certain phases of this theory, as regards the subject of creation, make it impossible for a man to hold to the one and still follow the other. My three propositions are: The heavens and the earth were not evolved out of something, but were a creation of Jehovah. Second, the universe came into existence by the word of God, a direct and instantaneous creation. Third, that man, was a direct and immediate creation of Jehovah, created in the likeness and image of God and not that of an ape. And woman was a distinct species, moulded out of a vib, and breathed into, as was Adam, with a breath of God.... The declaration of Scripture is that God made all things perfect. Everything is now imperfect through that bad miracle of hell-sin."

To free thinkers, this man must seem as one who has been taking a Rip-Yan Winkle sleep—he hardly appears to be aware that the sun of intelligence that lights the present century has risen above the hilliops, and is flooding the plains and valleys with light. What dark jungles a man's intellect must be wandering in, who fancles that a universe was made out of nothlidg—that God works independent of means—that He made all things at the topmost round of perfection, and they have been failing down the ladder ever since. Is it any wonder that the land swarms with infidels, materialists and agnostics? Clergymen, in the place of riding in the last car of human progress, should press forward to the front. They should be among the first to hear the sound of the incoming waves of a superior intelligence; they should be among the first to hear the great Over-Soul to his children. I have heard clergymen complain in the pulpit, that as ambassadors of iod, they were not honored by the world as much as they should be keep up with the century in which he lives? Men

The " Muddle" Growing.

The "Muddle" Growing.

The reception of the revised Old Testament is entirely different from that of the new four years ago. In a sense it discloses the effect produced by the former, as much as in what itself contains. People have been thinking since "hades" took the place of "hell" and "sheel" simply gives opportunity to express the result of four years thought in the new direction. To-day we propose to look at its effect on another dogma—that of resurrection of the body—for with a "place of the dead," instead of two places, one of rewards and another of punishments of a material character, a resurrection of the body is not logically necessary.

We said last week that hell was the master key of theology. So, if there was to be a hell of fire and brimstone, something must exist to be burned in so realistic a fire. The intangible spirit, "without substance, form or parts," could not serve as fuel, hence the resurrection of the body itself became a physical, or fuel necessity. And that this dogma colored the translations of the scriptures now admits of no doubt. For illustration we select one of the most familiar toxts, forming part of the funeral ritual, and repeated on such occasions by all creeds. Here it is from the King James Bible—Job xix: 25-26.

"For I know that my Redeemer liveth, and that Hes shall stand at the latter day upon the earth; and

The King James Bible—Job Xix: 25-20.

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet the standard belief. The God N.

In my feet shall I see Ged."

It will be seen that this text serves a double purpose—the "Redeemer" as applied to the Christ of the New Testament, and the resurrection of the body. We shall not stop to notice the former as it can be rendered "vindicator," and is so in the margin of the new translation, and preferred by the American revisers. The important part is the latter, which we italicise, "in my flesh."—

The revised Bible gives the above passage in these words:

in these words:

The revised Bible gives the above passage in these words:

"I know that my redeemer freth, and that he shail stand up at the list day upon the earth; and after my skin bath been destroyed, yet from say fisch shail I see God."

We need not stop to notice the prominence given the skin in this text to Bible readers, familiar with Job's stated affliction, but only to the doctrine held by him as to the future life. The first rendering is now shown to be incorrect, and as this practical age looks at things—not honest. And when we come to examine the margin of the new translation, we find that that even this revision lacks the element of perfect candor. While the text is made to read "from my flesh," the margin and the American revisors preferred "without my firsh." But it seems English conservation and the established church was too much for scholarship, and the thing stands mystified.

It will be seen at a glance how much more

It will be seen at a glance how much more in harmony with "sheel," a place, or world of the dead, this rendering would be, and nonof the dead, this rendering would be, and nonscholars even, with common sense, can easily
see which is in harmony with that idea of a
future state. But we have another authority
that is rarely seen by chorch people, but a
most important witness. It is the English
edition of the Old Testament in use by the
Jews. It is a translation "according to the
Massoretic text, after the best Jewish authorities." We give the passage as we find it in
this translation:

"And well I know that my redeemer liveth, and
tat he will remain as the last after the creatures of
the dug (are passed away); and after my skin is cut
to pieces will this be; and then freed from my body
shall I behold God."

The above three renderings suggest many

to pieces will this be: and then freed from my body shall I behold God."

The above three renderings suggest many things, among them "pleuary inspiration," but for the present we leave them simply to scholarship and logic. The difference is wide chough even there to destroy the text as an authority for a bodily resurrection, and as "sheel" is a Hebrew word signifying the place, or world of the dead, the rendering of the word by this Hebrew translation, is by far the most harmonious of the three with that idea. So, not only is hell abolished by the latest scholarship, but the fuel for it, manufactured by making "from," without "and "freed from," read "in," has disappeared with it. And so far as any timid souls might have doubted the logical absence of a hell with the old dectrine of the resurrection still intact, they may dismiss their fears—for both flames to burn and bodies to be burned, are gone.

But, really, this is not the substantive

flames to burn and bodies to be burned, are gone.

But, really, this is not the substantive thing, after all, though it has been a terrible obstacle to thinking to poor humanity for the dreary centuries since learning had to give way to the necessities of statecraft. The value of these recent translations are not alone in dissipating this nightmare of theology, but it emphasizes the necessity of referring again to fundamental premises, and the exigency of thinking and examining the subject all ever again. As soon as men once thoroughly realize that the literal resurrection of the body, and the existence of hell never had any authority in "the word of God," but that they have grown up from design on the part of translators, or from defective scholarship, the minor matters of faith built upon these will follow and the demand come up for a re-reading of the record.

And the first thing that presents itself is

scholarship, the minor matters of faith built upon these will follow and the demand come up for a re-reading of the record.

And the first thing that presents itself is this: What is the meaning of the wonderful record we find in the Bible of communication between this world and this "sheel." or world of the dead? Is it all a fable, or is it truth? If the Bible is to be our guide give it to us simply as it is. If for centuries it has taught us of a "world of the dead," what means the story of the dead, who, through its pages, instruct the living? And if those who assume and have been recognized as teachers do not respond to this demand men and women will respond to it for themselves. The pulpit cannot face an intelligent, honest public with the thunders of hell from a book prepared in 161i, when the same book re-read in 1835, is lying beside it, flatly contradicting its fundamental premises. Those who think the "revixed Bible will be a long time coming into use," will find that at least this part of the old has been dispensed with already, and by the time they propose to accept the new, they will find the thought of the age gone far beyond them.

There are influences and forces at work that had banished hell from thinking minds by the millions long before the translators had added their sanction. To such the new version, is not's surprise, but an expectation, and these thinkers have gone over most of the ground the masses of men are now preparing to traverse. The inquirers will find the pathway explored and the light of investigation to aid them. There will be no ecclesiastical councils called to relay the foundation stones for a new form of dogmatic belief. As these have led humanity into this terrible mistake of a hell, the new thought appeals to each individual to think, translate, revise and accept for himself, from evidence open to every honest and sincere mind that wants to know for itself.

And now logically, what does follow from these radical changes in the interpretation

And now, logically, what does follow from hose radical changes in the interpretation the word of God—for in this discussion

we propose to regard the Bible in its sacred character, and as the religious world regards it, a guide to man's life and conduct—all that is demanded is that it be read aright, and each man and woman left to understand for themselves. In regard to this fundamental and controlling fact of a future life, the abolition of hell leaves its teaching simply to be that there is after this life a "world of the dead," where what men call the soul lives on, and that there being no resurrection of the body at some indefinite time or ages of time in the future, the soul passes at once from the body to this other world. And then what? By all the analogies of nature and all the suggestions of logic, this future life is but the continuation of the life in this world—that all, here and there, is one continuous whole life—lived by the same individual, with all essential faculties of intelligence, memory, affection; aspiration and personality intact. And this by scores of related incidents and hundreds of analogies the Bible teaches in every book within its covers. All dogmas are buried up under a cloud of metaphysics, but these parts of the Scriptures are as simple and directly told as the occurrence's yesterday in our ordinary life. Nobody eyer doubted them until men assumed to think about 60d for their fellows, and to teach them that it, was the order of the Supreme wisdom that one "miserable sinner," was selected to think and declare this Supreme wisdom for another equally miserable. Out of this assumption grew hell and all our woes. And with hell must cot the authority to hold mankind in mental bondage on the excuse that by so doing the soul was to be saved from hell. If there is no hell, what becomes of the saving machinery? Alarmists need not frighten people—nor need the inquiry, what are you going to give us in place of hell, as a restraint upon man, make people timid. Fear never made a man botter, and the theory that mankind must be governed by fear is the very highest blasphemy men can utter. It has been the cruel induc

A Curious Vision

Col. L. F. Casey of Centralia, Ill., is a prominent local lawyer. His wife is an estimable lady. After a married life of many years, unmarred by a regret or displeasure save the need of a child's companionship to brighten up the old home, they determined to adopt a baby girl if a suitable one could be found. One night two years ago Mrs. Casey and her sister-in-law, Mrs. Thomas Casey of Mount Vernon, Ill., retired together, and before going to sleep chatted about the proposed adoption. When the conversation had ended Mrs. Casey was electrified by a vision of childish loveliness at her side. A baby girl, with large brown eyes and auburn ringlets, lay there smiling and cooing and silently supplicating for a good-night kiss. Mrs. Casey insensibly stooped over to cares the beautiful vision, and it vanished. Being wide awake the incident made a deep impression upon her. Not many days later a stranger sppeared bearing a little girl in his arms. He explained that he had heard of the desire of Mr. and Mrs. Casey to adopt a child, and he had made bold to come to them with this, his only daughter. He was anxious that she should receive a good education and all the advantages of a cheerful home, which he felt unable to give her. Thus speaking, the stranger placed the little one on the floor. Mrs. Casey, from the moment of the stranger's entrance, had been staring fixedly at the child in his arms. The baby had the large for her vision. When released the little one rushed fearlessly into Mrs. Casey's constretched arms.

"This is my little child," she exclaimed rapurously. "This is the one I want."

rushed fearlessly into Mrs. Casey's outstretched arms.

"This is my little child," she exclaimed rapturously. "This is the one I want."
The baby returned the kisses and caresses, and Mrs. Casey explained the cause of her emotion. The adopted daughter was named Vision. That was two years ago. It is now learned that she is the great-granddaughter of Commodore Oliver Perry, the filustrious hero who, in 1813, wrote: "We have met the enemy and they are ours."—Ex.

The skeleton of a dog was found stretched across that of a child among the ruins of Pompell. It was conjectured that the dog, from his position, was attempting to save the child when the cruption of Vesuvius was fatal to that city. This opinion was confirmed by the collar, of curious workmanship, about his neck. Its inscription stated that the dog was named Delta; that he had saved his master's life on three occasions, and would take no food but what he received from the child's hand.

Most of the New York cabmen wears dere

Most of the New York cabmen wear a der-ringer in the hip pocket.

"Imperial Rome" swarms with more tramps than any city in Europe.—Mother Goose is said to be living in Maine at the age of one hundred.—One-fifth of the legal voters of Massachusetts are veterans of the civil war.—Many of the plants in the Tuileries gardens are two and three hundred years old.—Sir Spencer Wells, an eminent English surgeon, urgestly recommende cremation.—Protective inoculation against yellow fever is being tried successfully in the Maxican Army.—Twenty-three persons have been struck by lightning in different parts of the country during this month.—There are 216 places to fill in the United States Land Department, for which there are 3.570 applications on file.—A Mr. Barnes writes to the London Standard of his being cured of eczemaby applying smalls to the parts affected.—According to the Sci-I-Kuci, a Japanese medical monthly, Western medicine is gaining great and permanent hold in Japan, and within a few years the old style of native practice will cease.—The safest 3 per cent. bond in the world appears to be that of the United States, which sells for 102-f. and mext those of Great Britain, which sell for 102-f. and mext those of Great Britain, which sell for 102-f. and mext these of Great Britain, which sell for 102-f. and mext these of Great Britain, which sell for 100-f. The 3 per cents of France are only worth \$2-A. mile below Port Jervis the States of New York, New Jersey, and Pennsylvania join their boundaries. On a rock in the Delaware River a person may place one finger in Orange County, New York, another in Sussex County, New Jersey, and the san Israelite. The tradition is that the Afghans are descended from King Saul. Their privage of the same time.—Every Afghan believes that he san Israelite. The tradition is that the Afghans are descended from King Saul. The propose of the memors of apport than begging.—The Tecoma County of the Great Britain, which seems of the formal service of the purpose of the memors of the propose of the purpose of the self-during the service of the purpose of th

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